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ART. I.—*Tales of Fashionable Life.* By Maria Edgeworth. Vols. IV. V. VI. Johnson, 1812.

AFTER a longer interval of absence than was suited to the impatience of her friends and admirers, this most amusing and valuable writer has at last returned to them, bringing with her stores of entertainment for the summer months; and (if properly used), of instruction for the whole lives of themselves, their children, and grand-children. It may seem ungracious to receive her long-wished-for visit with any thing but smiles of the most complacent and unbounded approbation. It is really so kind, so condescending of her to visit us at all. What then will be said of us, if we salute her, even on the threshold, with the voice and air, not of censure—no, that would be too abominable—but, of qualified praise—of doubt—at least, of hesitation? Yet, so it is—the beauties of Miss Edgeworth's style, the pure morality of her fables, her accurate delineation of character and manners, and her inimitably pleasing manner of conveying the soundest instruction, are the theme of every body's discourse. The brightness of the sun has been celebrated by all the poets since the creation. We fancy, that we have discovered a few spots on his disk, and hasten to communicate our discovery, not from the love of cavilling, however that motive may by possibility be imputed to us—not *merely* from the love of novelty, although it is certainly better (provided it can be done with justice), to say something new than to repeat what all the world has been saying for the last twenty years;

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but principally at least, because we think, what we have to say, is in some degree important, with a view to that which constitutes the highest value of Miss Edgeworth's writings, their moral tendency.

'What! doubt the moral tendency of Miss Edgeworth's tales?' By no means. The only doubt we would express, is, whether the tendency of some of them might not have been more beneficial, had it been less moral, an explanation which, we see by the stare on the countenances of our readers, only increases the difficulty. Now we do not profess to have our favourite paradoxes ready to bring out upon every convenient occasion, nor are we very ambitious to be thought adepts in the art of (as some facetiously term it), 'astonishing the natives.' We really dislike paradox extremely, and take leave, therefore, to observe, that that which we are afraid of having mistaken for such, is really no paradox at all.

For a long time previous to, and during the early period of, that strange and unnatural disorder in the political and moral world, which is called the French revolution, we were deluged with *sentiment*, of the most absurd, and, at the same time, of the most pernicious sort. All the distinctions of vice and virtue, all the barriers of pure religion and sound philosophy, were threatened with being overturned by a flood of nonsense, which would have been merely ridiculous, had it not been extremely dangerous. By the blessing of Providence acting on the calm good sense which has always happily distinguished the great mass of the English people, the voice of ridicule at last prevailed (in this country at least), over the sickly brood of a debauched imagination, and *sentiment* was fain to confine the range of her operations to those parts of the continent which were best prepared to welcome her sovereignty. It is no new observation, however, (and, by the way, Miss Edgeworth is rather fond of hackneyed quotations),

'Dum vitant stulti vitia, in contraria currunt.'

False sentiment is a very bad thing—so bad, that (after the lamentable examples of its bad effects which have passed before our eyes), it is hardly safe to affirm, and yet we think it true, that no sentiment at all is still worse. Good sense is every thing; but good sense would never voluntarily banish sentiment altogether. That which it is fashionable to dignify with the appellation of good sense, is utterly at variance with many of the best feelings and passions of the human heart; and Miss Edgeworth, who

(we are well aware), is far from meaning to inculcate a cold and selfish philosophy, has, nevertheless, in our opinion, complied a great deal too much, in many instances, with that which we will venture to call the prevailing doctrine of the present day.

The first tale in the present volumes, entitled *Vivian*, is (we conceive), more obnoxious to this censure than any of Miss Edgeworth's former works; though, perhaps, few are entirely exempt from it. The story certainly conveys a most useful and excellent moral, a moral of peculiar utility at such a time as this, when there is so little real originality of thought and character among us. The hero is a young man of large property, of a good and highly improved understanding, of excellent heart and intentions, and with no other fault than that most common and most dangerous fault, a want of firmness and decision of mind, a too ready susceptibility of first impressions, and a too great facility of temper. It is a very beneficial lesson, though a very painful one, to point out the natural and almost imperceptible gradations by which this unhappy weakness of mind conducts its victim from one error to another, till it ends in rendering him an object of detestation to himself and of contempt to others. The uprightness of his original disposition survives all his misconduct and folly, and attaches that sort of interest and compassion to his character, which must move the reader's tears in spite of the forfeiture of his esteem. If we have any objection to the conduct of the story, as far as it concerns the hero himself, it is, that (perhaps, but we are not quite sure of it), his misfortunes are, in many instances, made to look too much like the unavoidable result of the circumstances in which he is placed rather than the immediate consequence of his own misdoing. But it is possibly sufficient, that those circumstances themselves may be some how or other traced to an original error of conduct.

'Nullum in umen habes, si sit *Prudentia*; sed te  
Nos facimus Fortuna Deam, Cœloque locamus.'

But the absence of prudence, is one thing; its exclusive operation in the concerns of the heart, another; and we complain, that Miss Edgeworth has not sufficiently born in mind this distinction. The good gentleman and lady of her drama, who (as all good gentlemen and ladies ought to do, and, from time immemorial in the land of romance, have always done), are joined together in holy matrimony at the end of it, are so extremely good (or rather, so extremely prudent), so admirably philosophical, so frigidly

amorous, and so cautiously kind, that it really makes us quite sick to reflect upon them, and we sincerely think, that the holding up such heartless characters as models of imitation, is likely to do more mischief to the world even than the Eloisas, Malvinas, and Amelie Mansfield's, whose moral tendencies have been so justly condemned. The first of these personages, so exceedingly wise in their own generation, is a young female, who falls in love with Vivian at first, for a very unphilosophical reason—so much so, that the unwary reader is but ill prepared at the commencement of her story for the systematic prudence which distinguishes its progress—for no other reason, indeed, than because she cannot help it, and because there seems to be an insuperable barrier to the success of her passion. The insuperable barrier being surmounted, and all things in as fair a train for mutual happiness as any reasonable beings (with a moderate share of human frailty to temper their prudence), can expect, she begins to perceive, that there exists that weakness of character in her lover's composition, which, as the excellence of his heart is untainted by it, it was scarcely the part of a lover to discern at all, and which (as is evident from the sequel of his eventful history), an union with a sensible, affectionate, and beloved wife, would, in all probability, have entirely corrected. She sends him to make a parliamentary campaign in London, in order to *try* his constancy by absence, which, if she had not already been solemnly engaged to him, might be all very proper; but, after such an engagement, we cannot help thinking, that the less *trial* the better. A man may well desire to be satisfied of the firmness of a house before he purchases it, but when it is once purchased, if he suspects the soundness of the timbers or strength of the masonry, he will hardly give a ball for the purpose of *trying* his floors, except in the hopes of their giving way, and affording him a pretext for dissolving his contract and recovering the purchase money. This then we must suppose to have been the young lady's view in making the *trial* after acceptance. Poor Vivian's constancy is unable to stand the shock of a very artful woman's battery, aided by such a complication of treachery in other quarters, that many a stouter man than he might have been pitied and excused for falling a victim to it. He falls, however, most unwillingly, and his quick repentance and genuine remorse might, under more unfavourable circumstances, have subdued the resolves of any but a *merely* prudent (that is, a *merely* selfish) woman. As it is, the heart of the very sen-



sible lady in question refuses to be moved; and to her refusal may fairly be traced *all* the subsequent calamities of Vivian's life. Now, if either Portia, or Jane de Montfort, or any other exalted female character either of history or fable, who has yet claimed the love and admiration of the world, could have acted like Miss Edgeworth's heroine, we are very much mistaken in our judgment of those justly fascinating characters. The second personage of the drama to whom we have alluded, is a *friend* whose conduct is framed very much on the same *prudent* principles as those of the lady above mentioned. We cannot now afford room to trace the particulars of that conduct. After making no attempts whatever to heal the breach which he can only be said not intentionally to have widened, and after poor Vivian (in consequence of the double desertion both of friend and mistress), has been cast away, as it were, by accident, on a merely convenient marriage, these very wise persons begin to discover, that they are just fitted to suit each other, and the reader is left at the conclusion of the tale in the pleasing expectation, that, after due time past in lamenting the fatal catastrophe (of which, we think, that they might reasonably blame themselves as the authors), they will receive the reward of so much good and prudent conduct in so very suitable an union. Nor can Miss Edgeworth be accused of leaving her readers in a painful state of suspense by concluding her story without coming to the actual conclusion of the expected nuptials; since, should any thing occur to interrupt their consummation, they may rest perfectly satisfied, that minds so well regulated as those of the gentleman and lady in question, would suffer a very small, or a very temporary diminution of happiness in an event which inevitably would drive any old-fashioned lover either to madness or suicide. Miss Edgeworth ridicules the principle of the *marriages de convenance*, which were established by the *ancien regime*, very justly; and would substitute in the room of them another sort of *marriage de convenance*, to which we have at least equally strong objections. If love is to become a subject of calculation, it really appears to us a matter of little importance whether the calculation is to be made according to the number of acres in a rent roll, or of quarters in a coat of arms, or by a precise measurement of yards and inches in certain moral qualifications. Mr. Malthus himself might be alarmed at the consequences of such a system as that which the tale of 'Vivian' appears to recommend; and, in a moral sense,

we very much prefer the old doctrine which made love the business, not of the head, but of the heart, and rendered matrimony the means, not the end, the trial, not the result, of moral virtue and happiness.

The second tale, that of 'Emilie de Coulanges,' puts us again in the best of humours with the author, and deserves to be ranked among the happiest specimens which have yet been furnished us of her accurate perception and easy delineation of character. It is a commentary on the often-repeated maxim which Miss Edgeworth thus expresses—'Occasion for a great sacrifice of the heart occurs, perhaps, but once in a life, whilst small sacrifices of *temper* are requisite every day, and every hour of the day;' and, on another, also, which is no less certain, though it has been less frequently enforced, and perhaps hardly enough understood, and which we proceed to give in the author's own language, together with her application of it to the character of her imaginary personage.

'Those who receive and those who confer great favours, are both in difficult situations; but the part of the benefactor is the most difficult to support with propriety. What a combination of rare qualities is essential for this purpose! Amongst others, sense, delicacy, and *temper*. Mrs. Somers possessed all but *the last*; and, unluckily, she was not sensible of the importance of this deficiency. Confident and proud, that, upon all the grand occasions where the human heart is put to the trial, she could display superior generosity, she disdained attention to the minutiae of kindness.'

'The moment she was irritated, she judged without common sense; never from general observation, but always from particular instances. It was in vain, that Emilie disclaimed the motives attributed to her; she was obliged to wait the return of her friend's reason, and, in the mean time, to bear her reproaches, which she did with infinite patience. Unfortunately, this patience soon became the source of fresh evils. Because Emilie was so gentle, and so ready to acknowledge and to believe herself to be in the wrong, Mrs. Somers became convinced, that she herself was in the right in all her complaints; and she fancied, that she had great merit in passing over so many defects in one whom she had so much obliged, and who professed so much gratitude. Between the fits of her ill humour, she would, however, waken to the full sense of Emilie's goodness, and would treat her with particular kindness, as if to make amends for the past. Then, if Emilie could not immediately resume that easy, gay familiarity of manner, which she used to have before experience had taught her the fear of offending, Mrs. Somers grew angry again, and decided, that Emilie had not sufficient elevation of soul to understand her character, or to forgive the *little in-*

*firmities* of the best of friends. When she was under the influence of this suspicion, every thing that Emilie said or looked, was confirmation strong. Mrs. Somers was apt, in conversation, to throw out general reflections, that were meant to apply to particular persons; or to speak with one meaning, obvious to all the company, and another, to be understood only by some individual whom she wished to reproach. This art, which she had often successfully practised upon Emilie, she for that reason suspected, that Emilie tried upon her. And then the utmost ingenuity was employed to torture words into strange meanings: she would misinterpret the plainest expressions, or attribute to them some double, mysterious signification.'

But Mrs. Somers was not only *generous*—she was also *candid*, and not more frequently gave pain by the irritability of her temper, and want of attention to the due regulation of it, than she made the most ample amends for her fault (after discovering it), which can be made by confession and apology.

'No one tasted the joys of reconciliation more than Emilie; but, after reiterated experience, she was inclined to believe, that they cannot balance the evils of quarrelling. Mrs. Somers was one of those ladies, who "confess their faults, but never mend; and who expect, for this gratuitous candour, more applause than others would claim for the real merit of reformation."

'So far did Mrs. Somers carry her admiration of her own candour, that she was actually upon the point of quarrelling again with Emilie the next morning, because she did not seem sufficiently sensible of the magnanimity with which she had confessed herself to be ill-tempered. These few specimens are sufficient to give an idea of this lady's power of tormenting; but, to form an adequate notion of their effect upon Emilie's spirits, we must conceive the same sort of provocations to be repeated, every day, for several months. Petty torments, incessantly repeated, exhaust the most determined patience. It is said, that the continual falling of a single drop of water upon the head, is the most violent torture that human cruelty has yet invented.'

The preceding extracts will render this admirably drawn character so intelligible to our readers, as to enable them to feel the exquisite truth and consistency of the following letter, which this tormentor of herself and others is made to write to a confidential friend, on occasion of one of her ridiculous quarrels with the gentle and prudent Emilie, and her mother, an emigrant countess.

'For once, my dear friend, I am secure of your sympathizing in my indignation—my long suppressed, just, virtuous, indignation—yes, virtuous; for I do hold indignation to be a part of virtue: it is the natural, proper expression of a warm heart and a strong character against the cold-blooded vices of meanness

and ingratitude. Would that those, to whom I allude, could feel it as a punishment! But no, this is not the sort of punishment they are formed to feel. Nothing but what comes home to their interests, their paltry interests! their pleasures, their selfish pleasures! their amusements, their frivolous amusements! can touch souls of this sort. To this half formed race of *worldlings*, who are scarce endued with a moral sense, the generous expression of indignation always appears something incomprehensible, ridiculous, or, in their language, *outré! inouï!* With such beings, therefore, I always am, as much as my nature will allow me to be, upon my guard; I keep within, what they call, the bounds of politeness, their dear politeness! What a system of *simagrée* it is, after all! And how can honest human nature bear to be penned up all its days by the Chinese paling of ceremony, or that French filigree work, *politeness*. English human nature cannot endure this *as yet*; and I am glad of it, heartily glad of it. Now to the point.

'You guess, that I am going to speak of the Coulanges. Yes, my dear friend, you were quite right in advising me, when I first became acquainted with them, not to give way blindly to my enthusiasm; not to be too generous, or to expect too much gratitude. Gratitude! why should I ever expect to meet any? Where I have most deserved, most hoped for it, I have been always most disappointed. My life has been a life of sacrifices, thankless and fruitless sacrifices!' &c. &c.

'Despairing, utterly despairing, of gratitude from my own family and natural friends, I endeavoured to form friendships with strangers,' &c. &c.—'And by all I have done, all I have suffered, what have I gained? Not a single friend, except yourself. You, on whom I have never conferred the slightest favour, you are, at this instant, the only friend upon earth by whom I am really beloved. To you, who know my whole history, I may speak of myself, as I have done, Heaven knows! not with vanity, but with deep humiliation and bitterness of heart. The experience of my whole life leaves me only the deplorable conviction, that it is impossible to do good, that it is vain to hope even for friendship, from those whom we oblige.

'My last disappointment has been cruel, in proportion to the fond hopes I had formed. I cannot cure myself of this credulous folly. I did form high expectations of happiness from the society and gratitude of this Madame and Mademoiselle de Coulanges; but the mother turns out to be a mere frivolous French comtesse, ignorant, vain, and positive, as all ignorant people are; full of national prejudices, which she supports in the most absurd and petulant manner. Possessed with the insanity, common to all Parisians, of thinking, that Paris is the whole world, and, that nothing can be good taste, or good sense, or good manners, but what is *à la mode de Paris*; through all her boasted politeness, you see, even by her mode of praising, that she has

a most illiberal contempt for all who are not Parisians. She considers the rest of the world as barbarians. I could give you a thousand instances; but her conversation is really so frivolous, that it is not worth reciting,' &c. &c. &c.—' I never yet saw so thoroughly selfish and unfeeling a human being.

' The daughter has as far too much, as the mother has too little sensibility. Emilie plagues me to death with her fine feelings, and her sentimentality, and all her French parade of affection, and superfluity of endearing expressions, which mean nothing, and disgust English ears: she is always fancying, that I am angry and displeased with her or her mother; and then I am to have tears, and explanations and apologies: she has not a mind large enough to understand my character, and, if I were to explain to eternity, she would be as much in the dark as ever. Yet, after all, there is something so ingenuous and affectionate about this girl, that I cannot help loving her, and that is what provokes me; for she does not, nor ever can, feel for me the affection that I have for her. My little hastiness of temper she has not strength of mind sufficient to bear. I see she is dreadfully afraid of me, and more constrained in my company than in that of any other person. Not a visitor comes, however insignificant, but Mademoiselle de Coulanges seems more at her ease, and converses more with them than with me. She talks to me only of gratitude and such stuff. She is one of those feeble persons, who, wanting confidence in themselves, are continually afraid that they shall not be grateful enough; and so they reproach and torment themselves, and refine and *sentimentalize*, till gratitude becomes burdensome (as it always does to weak minds), and the very idea of a benefactor odious. Mademoiselle de Coulanges was originally unwilling to accept any obligation from me: she knew her own character better than I did. I do not deny, that she has a heart, but she has no soul: I hope you understand and feel the difference. I rejoice, my dear Lady Littleton, that you are coming to town immediately. I am harassed to death between want of feeling and fine feeling. I really long to see you, and to talk over all these things. Nobody but you, my dear friend, ever understood me. Farewell!

' Your's affectionately,

A. SOMERS.'

To this long letter, Lady L. returned the following short note:

' I hope to see you the day after to-morrow, my dear friend; in the mean time, do not decide, irrevocably, that Mademoiselle de Coulanges has no soul.

' Your's affectionately,

L. LITTLETON.'

Some time afterwards, this Lady Littleton, who is a woman of excellent sense, and of that enviable calmness and regulation of mind which has alone enabled her to maintain an uninterrupted intercourse with her capricious



friend, is made by her the referee of one of her silly causes of dissatisfaction with her poor protégée. We shall extract from her award only enough to complete the picture which is now set before our readers, and sum up the moral of the tale.

‘Perhaps, you would rather have a compliment to your generosity, than to your justice; but in this I shall not indulge you, because I think you already set too high a value upon generosity. It has been the misfortune of your life, my dear friend, to believe, that by making great sacrifices, and conferring great benefits, you could ensure to yourself, in return, affection and gratitude. You mistake both the nature of obligation, and the effect which it produces on the human mind. Obligations may command gratitude, but can never ensure love.’—‘*Temper* is doubly necessary to those who love, as you do, to confer favours: it is the duty of a benefactress to command her feelings, and to refrain absolutely from every species of direct or indirect reproach; else her kindness becomes only a source of misery; and, even from the benevolence of her disposition, she derives the means of giving pain. It is said, that the bee extracts the venom of her sting from her own honey.’

In the tale of ‘*The Absentee*,’ Miss Edgeworth takes us back to her own country, and to the people whom she so well understands, and has so often represented in the most lively, accurate, and affecting manner. We shall hardly be suspected of insensibility to the wrongs and distresses of Ireland, nor are we blind to the obvious and interesting truth, that amidst all her calamities, the most painful, if not the deepest wounds that she has sustained, have been those which are inflicted by the ingratitude and desertion of her own offspring. It is to this last evil, that the moral of Miss Edgeworth’s tale applies, and we sincerely hope, that it may produce a salutary effect on the minds of many of those great landed proprietors who are sacrificing their fortunes, their time, and all the respectability and usefulness of their persons and characters, by living in a state of voluntary banishment from their native homes, in positive, or (at least), comparative insignificance in this country. But, while the design and tendency of Miss Edgeworth’s fable cannot be sufficiently approved and enforced by all classes of readers, to whom the interests of Ireland, the real interests of the British empire, are dear and valuable, we think her obnoxious to the charge of over-colouring her picture and caricaturing her subject to an extent which may, we fear, essentially detract from the utility of her labours. Her imagination appears to us to be almost disordered in some points con-

nected with her favourite views and objects. For instance, it is quite grotesque to represent the Irish, especially those of family, fortune, and character, as the objects of fashionable ridicule. The case, as far as we have had an opportunity of observing, is decidedly the reverse; we are even persuaded, that in the present state of public feeling with regard to Ireland, the circumstance of being Irish does, *cæteris paribus*, operate in favour of those who wish to become the objects of distinguished civility and attention. Of this, we are sure, that in common life, the vulgar prejudices against the Irish character, are sinking very fast into merited disrepute; and, in proof of this assertion, we would only ask any person at all acquainted with the state of our theatres (no bad criterion of the taste of the town), whether the loud applauses which have, night after night, almost torn to pieces the frail boards of the Lyceum at the representation of that very dull comedy, 'The Sons of Erin,' would not be converted into most obstreperous and universal hisses, should any unhappy wight of a manager so far mistake his own interest as to think of bringing forward an Irish sharper or fortune-hunter? In this country, political toleration is much more slow in its progress than general liberality of sentiment, and the virtual repeal of restriction laws often precedes by a full century or two their legislative abrogation. Of the manners and characters of the Irish peasantry, we cannot venture to hold up our own conjectures in opposition to Miss Edgeworth's experience; but we cannot help hinting, that it is a long while since Astræa abandoned the country, at least in all other parts of the civilized world; and we should not have believed (had not Miss Edgeworth assured us of it), that my Lord Colambre could, without the interposition of a miracle in his favour, have met in one day with so many honest, brave, disinterested, affectionate, kind, good, sensible, well-educated, refined, sentimental, moral, and religious poor people, as he has the good fortune to find on his progress through his father's estate at Clonbrony.

But a truce with criticism. Let us now refresh our readers with a short specimen of Miss Edgeworth's characteristic delineation of her beloyed countrymen in the following extract of a letter, written on the occasion of the return of the absentee's family.

'Old Nick's gone, and St. Dennis along with him, to the place he comes from—praise be to God! The *ould* lord has found him out in his tricks; and I helped him to that, through the

young lord that I driv, as I informed you in my last when he was a Welchman, which was the best turn ever I did, though I did not know it no more than Adam that time. So *ould* Nick's turned out of the agency clean and clear, and the day after it was known, there was surprising great joy through the whole country; not surprising either, but just what you might, knowing him reasonably expect. He (that is, Old Nick and St. Dennis), would have been burnt that night—I *mane*, in *effigy*, through the town of Clonbrony, but that the new man, Mr. Burke, come down that day too soon to stop it, and said, "it was not becoming to trample on the fallen," or something that way, that put an end to it; and though it was a great disappointment to many, and to me in particular, I could not but like the jantleman the better for it any how. They say, he is a very good jantleman, and as unlike old Nick or the saint as can be; and takes no duty fowl, nor glove, nor sealing money; nor asks duty work, nor duty turf. Well, when I was disappointed of the effigy, I comforted myself by making a bonfire of old Nick's big rick of duty turf, which, by great luck, was out in the road, away from all dwelling-house, or thatch, or yards, to take fire; so no danger in life or objection. And such another blaze! I wished you'd seen it—and all the men, women, and children in the town and country, far and near, gathered round it, shouting and dancing like mad! and it has light as day quite across the bog as far as Bartley Finnigan's house. And I heard after, they seen it from all part of the three counties, and they thought it was St. John's Eve in a mistake—or couldn't make out what it was; but all took it in good part, for a good sign, and were in great joy. As for St. Dennis and *ould* Nick, an attorney had his foot upon 'em, with an habere, a latitat, and three executions hanging over 'em; and there's the end of rogues! and a great example in the country. And—no more about it: for I can't be wasting more ink upon them that don't deserve it at my hands, when I want it, for them that do, you shall see. So some weeks past, and there was great cleaning at Clonbrony Castle, and in the town of Clonbrony; and the new agents' smart and clever; and he had the glaziers, and the painters, and the slaters up and down in the town wherever wanted; and you wouldn't know it again. Think's I, this is no bad sign! Now cock up your ears, Pat! for the great news is coming, and the good. The mostors' come home—long life to him!—and family come home yesterday, all entirely! The *ould* lord and the young lord (ay, there's the man, Paddy!) and my lady, and Miss Nugent, and I driv Miss Nugent's maid, that maid that was, and another; so I had the luck to be in it along *wid* 'em, and see all, from first to last. And feist, I must tell you my young Lord Colambre remembered and noticed me the minute he lit at our inn, and condescended to beckon at me out of the yard, and axed me—"Friend, Larry,"

says he, "did you keep your promise?"—My oath again the whiskey, is it? says I. My lord, I surely did, said I, which was true, as all the country knows I never tasted a drop since. And I'm proud to see your honour, my lord, as good as your word too, and back again among us. So then there was a call for the horses; and no more at that time passed betwix' my young lord and me, but that he pointed me out to the *ould* one, as I went off. I noticed and thanked him for it in my heart, though I did not know all the good was to come of it. Well, no more of myself, for the present.

'Ogh, it's I driv 'em well; and we all got to the great gate of the park before sun-set, and as fine an evening as ever you see; with the sun shining on the tops of the trees, as the ladies noticed the leaves changed, but not dropped, though so late in the season. I believe the leaves knew what they were about, and kept on, on purpose to welcome them; and the birds were singing, and I stopped whistling, that they might hear them. But sorrow bit could they hear when they got to the park-gate, for there was such a crowd, and such a shout, as you never see; and they had the horses off every carriage entirely, and drew 'em home, with blessings, through the park. And, God bless 'em, when they got out, they did'nt go and shut themselves up in the great drawing room, but went straight out to the *tirrass*, to satisfy the eyes and hearts that followed them. My lady *laning* on my young lord, and Miss Grace Nugent that was—the beautifullest angel that ever you set eyes on, with the finest complexion and sweetest of smiles, *laning* upon the *ould* lord's arm, who had his hat off, bowing to all, and noticing the old tenants as he passed, by name. O, there was a great gladness and tears in the midst, for joy I could scarce keep from myself.

'After a turn or two upon the *tirrass*, my Lord Colambre *quit* his mother's arm for a minute, and he come to the edge of the slope, and looked down and through all the crowd for some one.

'Is it the widow, O'Neill, my lord? says I, she's yonder, with the spectacles on her nose, betwixt her son and daughter, as usual.

'Then my lord beckoned, and they did not know which of the *tree* would stir; and then he gave *tree* beckons with his own finger, and they all *tree* came fast enough to the bottom of the slope fore next my lord; and he went down and helped the widow up (O, he's the true jantleman), and brought 'em all *tree* upon the *tirrass*, to my lady and Miss Nugent, and I was up close after, that I might hear, which was'nt manners, but I could'nt help it. So what he said, I don't well know, for I could not get near enough, after all. But I saw my lady smile very kind, and take the widow, O'Neill, by the hand, and then my Lord Colambre 'troduced Grace to Miss Nugent, and there was the word namesake, and something about a check curtains; but

whatever it was, they was all greatly pleased ; then my Lord Colambre turned and looked for Brian, who had fell back, and took him with some commendation to my lord, his father. And my lord, the mostor, said, which I didn't know till after, that they should have their house and farm at the *ould* rent; and at the surprise, the widow dropped down dead; and there was a cry as for ten *berrings*. "Be qu'ite," says I, "she's only-kilt for joy;" and I went and lift her up, for her son had no more strength that minute than the child new-born; and Grace trembled like a leaf, as white as the sheet, but not long, for the mother came too, and was as well as ever when I brought some water, which Miss Nugent handed to her with her own hand.

'That was always pretty and good, said the widow, laying her hand upon Miss Nugent, "and kind and good to me and mine."

'That minute, there was music from below. The blind harper, O'Neill; with his harp, that struck up Gracey Nugent."

We would gladly transcribe the whole of this charming epistle, but have already very far exceeded the bounds we had prescribed to ourselves.

ART. II.—*Bibliomania; or, Book Madness, a bibliographical Romance, in Six Parts, illustrated with Cuts. By the Rev. Thomas Frognall Dibdin, 8vo. pp. 779. London.*

THIS is a new and amplified edition of a work which appeared some time since under the same name, but which did not hold a sixth part of the present contents, and that portion of the publication before us, which was therein comprised, has been so thoroughly altered, modified, and re-written, that the two books can be said to have little in common with each other.

The plan which we propose to ourselves in criticising this work (which is in the form of a dialogue, divided into six parts), will be, after examining briefly the bibliographical literature of the day, to canvass each part separately, and to discuss the merits and faults of each somewhat at length; and, at the conclusion, to give our general opinion of the author's talents in the line to which he devotes himself, and our own ideas on the subject of bibliography.

Bibliographical works, half a century ago, were in little or no request: they are now sought with great avidity, and have become proportionably dear, rare, and unattainable.



We shall not now dispute on the utility or folly of the attainments and research of a professed bibliographer, our only aim is to give some account of this widely spreading fashion. It was usual very lately, either to consign catalogues, when read, to the pile raised by Cervantes's curate; or to throw them by as lumber; they are now cherished as most valuable books of reference, and occupy generally the most prominent shelves of the library. In proportion as their immortality has been encouraged, have their compilers endeavoured to merit it; and the catalogues, of which we speak, are not now a dry jejune list of names and dates alone; but they supply a *hiatus* in antiquarianism, and not only set forth the history of the progress of manual art, but affix the most exact chronology to intellectual improvement.

It has been generally and most absurdly supposed and asserted, that the knowledge of colophons and dates is incompatible with solidity of learning and depth of research. The most expert swimmer may occasionally amuse himself by a walk along the banks of a river; but it does not follow on that account, that he is ignorant how to stem the waters. An adequate acquaintance with these *minutiae*, if such they are, is absolutely indispensable to scholars, and however Porson transferred his feelings of *condition* from his own garb to that of his books; in bibliographical knowledge, he may be said to have been a walking Panzer. No man can venture into literary society without a competent acquaintance with the technical language of bibliography; polite, as well as learned conversation, admits of its introduction; even the fair sex is bitten; and Lady Aylesford attends a book sale, as well as Mr. Heber.

But those who are enemies to bibliography, who shrink from its attractions, deprectate its results, and abuse its professors, who call them by foul names, and talk of the 'Pandemonium' at Leigh's and Sotheby's, are more violent than the objectors to any other science. The mind, in any new path which it takes, is liable to be pursued with unusual obloquy; and other sciences have an old age of their own which protects them from persecution. But it often happens; that those fierce antagonists themselves have in some weak hour suffered the fever to steal upon them, and have at length fallen victims to decided *bibliomania*. Mr. Dibdin, a name well-known in the annals of bibliography, talks not only to the *μεμνημένοι*, but shews an unceasing itch to make proselytes, and if our com-

mentary on his preachment shall aid the cause, we shall be sufficiently rewarded.

The interlocutors, and those characters which are described in Mr. Dibdin's volume, though partially known to adepts, even through their unmeaning nick-names, to the majority of readers must lose half their interest, for want of a key, which, we think, Mr. Dibdin should have given. We will, therefore, before we proceed farther, decypher the most prominent of them, as far as we can venture to do so, without the fear of mistake.

Lorenzo is (occasionally at least), Mr. Dibdin.

Lisardo—Mr. R. Heathcote.

Mustapha—Mr. Gardiner, the bookseller in Pall-Mall.

Rinaldo—James Edwards, Esq.

Menalcas—The Rev. H. Drury.

Hortensius—Mr. Bolland.

Ulpian—Mr. Utterson.

Atticus—Rd. Heber, Esq.

Sir Tristrem—Walter Scott, Esq.

Lepidus—Dr. Gosset.

Leontes—Mr. Bindley, of the Stamp-Office.

We might, in truth, extend this list much farther; but we have already given the names of those who principally figure in this motley dialogue. We need scarcely premise, that (though we shall have occasion to point out a few grievous errors), Mr. Dibdin is admirably calculated to present us with the fullest information on the subject of bibliography. It is another question, if his method of delivering it, is commendable, which we shall consider hereafter. He devotes all the time which he can spare from his clerical duties to this innocent and instructive pursuit. To the advantages of a collegiate education, he unites all the technical knowledge of the trader; and as he can appreciate the contents of any volume, so he can decide on the market value and rarity thereof. He is an enthusiast in his line; and throws all the spirit and the information of which he is master, spiced with a considerable share of conceit, into his didactic writings.

The first part sets out like the commencement of a dull novel, and introduces us to 'a widely extended, and magnificent landscape,' 'lilacs and laburnums,' 'a pretty range of meadows,' and 'a cloth laying for supper,' all which objects are of too peaceable and countrified a nature to promise much *mania*. However, thus it is. Lorenzo has a pleasant villa, Lysander and Philemon come to pay him

a visit. The characters of these gentlemen, and of Lisardo (with whom we shall form acquaintance hereafter), develop themselves gradually. 'I will frankly confess,' said Lysander to Philemon, 'that I am an arrant bibliomaniac—that I love books dearly—that the very sight, touch, and, more, the perusal.'—'Hold, my friend,' again exclaimed Philemon, 'you have renounced your profession—you talk of reading books—do BIBLIOMANIACS ever READ books?' This, it seems, was a banter of Philemon's, for he presently afterwards eats his words; Lysander returns 'a gracious smile,' and dissipates from his cheek 'the hectic of irritability.'

Thus reconciled, and ready for their supper, they fall to abusing their dead acquaintance; and Sycorax 'a cunning and clever demon,' is speedily immolated. This Sycorax is the late Mr. Ritson, who, as he never spared any body, is here most deservedly mangled; and as we think part of the character truly pourtrayed, we shall extract it.

'That Sycorax loved truth, must be admitted; but, that he loved no one else so much as himself, to speak the truth, must also be admitted. But his malice and ill-nature were frightful; and, withal, his love of scurrility and abuse quite intolerable. He mistook, in too many instances, the manner for the matter: the shadow for the substance. He passed his criticisms, and dealt out his invectives with so little ceremony, and so much venom, that he seemed born with a scalping knife in his hand, to commit murder as long as he lived! To him, censure was sweeter than praise; and the more elevated the rank, and respectable the character of his antagonist, the more dexterously he aimed his blows, and the more frequently he renewed his attacks. In consequence, scarcely one beautiful period, one passionate sentiment of the higher order, one elevated thought, marked his numerous writings.' P. 10.

We may here remark, that all the real information of the book, is contained in the notes beneath the text; and, that the latter is, very frequently, only a hand-maid to the former. Thus, when the word 'review' is mentioned above, we have a bibliographical account of 'reviews' below. We do not object to this, but warn our readers, that we shall connect the subject of the notes with the outline which we give of the whole volume. We are, in like manner, reminded of Walton's *Complete Angler* (p. 11), for the mere purpose of recommending Bagster's edition thereof. This is puffing a bookseller with a vengeance.

The gentlemen re-commence their conversation over a glass of stout; but whatever their sense on other topics may be, we regret to find them disciples of 'the inimitable

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Cowper.' Surely an epithet was never worse applied! Lysander represents the age as prolific in knowledge, and Mr. Dibdin, a line or two beyond, spells coruscation with two r's, to shew the verity of Lysander's remark, who also informs us, that a newspaper is a production on which 'Cowper has conferred immortality.' Begging the aforesaid gentleman's pardon, it is not quite in character to talk of 'logomachy at a public-house.' This is too fine, as it is too vulgar, in the next page, to say, 'the stage-coach passed by quickly after our having drank a tumbler of warm brandy and water to preserve ourselves from catching cold, and into it glad enough we were to tumble!'

The conversation then turns on public schools, and Philemon having, it seems, been educated at Westminster, the following compliment is fairly paid to Dr. Vincent (p. 23), with which we shall conclude our remarks on this introductory chapter.

'I know, that you, Philemon, have been bred in one of these establishments, under a man as venerable for his years as he is eminent for his talents and worth, who employs the leisure of dignified retirement in giving to the world the result of his careful and profound researches; who, drinking largely at the fountain head of classical learning, and hence feeling the renovated vigour of youth (without having recourse to the black art of Cornelius Agrippa), circumnavigates the "Erythrean Sea." Then, ascending the vessel of Nearchus, he coasts from "the Indus to the Euphrates," and explores with an ardent eye what is curious and what is precious, and treasures in his sagacious mind what is most likely to gratify and to improve his countrymen.'

The second part is denominated 'The Cabinet,' and the gentlemen having pulled off their night caps, begin to discuss the beauties of a spring morning. Lisardo also (Mr. R. Heathcote), joins the party, and as the scope of the conversation aims at making him a proselyte, it naturally turns on books. Lisardo, however, is at first very restiff, and talks most sacrilegiously of burning catalogues, a feat which he once performed, and, the sequel assures us, he has rued ever since.

The subject of bibliography now commences in good earnest, and the first class of books to which our attention is directed, are those which are elementary to the science itself. The Germans abuse us much for the paucity of books of this nature before the XVIIth century; but we have the credit of having produced the earliest printed volume on the love and advantages of book-collecting. This was a work, of a Bishop of Durham, Richard de

Bury, who was tutor to King Edward III. He published his *Philobiblion* about the end of the XIVth century. The first edition is of great rarity, and indeed any copy of the work is now become scarce.

We cannot here omit the very words of a German who spits his venom on us: his name is Reimann, and Mr. Dibdin cites his *Bib. Acroamatica*, as an 'ably written' treatise, whereas it has all the worst faults of the German school, our readers may judge between us.

'Ringantur Itali, nasum incurvent Galli, *supercilium adducant* Hispani, *scita cavilla* serant Britanni, frendeant, spument, bacchentur ii omnes qui præstantiam MUSARUM GERMANNICARUM limis oculis aspiciunt, &c.

'Hoc tamen certum, firmum, ratum, et inconcussum est, GERMANOS primos fuisse in Rep. Literariâ, qui Indices Librorum *Generales, Speciales et Specialissimos* conficere annisi sunt.'

The praise of index making *habeant, servantque*. We never disputed it. Where did Mr. Dibdin pick up the epithet of 'learned' for Oporinus? We are sorry to give such frequent instances of his bad taste; but the list and account of bibliographical writers, is ingeniously conceived and ably executed.

Panza published the *Bibliotheca Vaticana*, as 'did Angelus Roccha' (it should be Rocca), the next year, 1591. One of the grandest works which issued from the press of the Vatican, was the vulgate of Pope Sixtus V. We shall leave Mr. Dibdin for a short time, to abridge an account of this volume from the '*Annales de l'imprimerie des Alde*,' and Butler's '*Horæ Biblicæ*.' Renouard, however copious, wastes many words in the refutation of Zeno, whose *Notizie* displeased him. The period of the publication of the famous vulgate, was that in which the younger, Aldus, after much hesitation, accepted the professor's chair at Rome, vacant by the death of the celebrated Muret. But Mr. Dibdin disagrees with Mr. C. Butler, when he dates the vulgate at 1590; for the latter expressly says, that the first publication of the kind, is that of Flaminius Nobilius, printed at Rome, in 1588, in one volume, folio, under the auspices of Sixtus Quintus.

The commencement of the XVIIth century, was remarkably prolific in fruits of bibliography. Puteanus, Possevinus, Schottus, Bolduanus, and Draudius, are, in their line, too well known to require any celebrity from the pen of Mr. Dibdin. Vogt's Catalogue of the rarer Books, gives a good account of certain works of Du Chesne,



which are little known; but his general and more important labours have long given him a rank, from which the revilers of the 'Pandemonium' cannot displace him. To a far more sensible work than that of our author, we would now refer our bibliographical reader: to the Polyhistor of Morhof. We suppose, that *our* edition of this author, differs from that used by Mr. D. as we cannot find his quotation from p. 187; and when we searched the article, Gabriel Naudæus, we could find no trace of the citation made by Mr. D. Suffice it to say, that all the most learned part of the dissertation before us, is extracted from Morhof, and, that not one twentieth part of it is acknowledged.

'Naudæus was librarian to the famous Cardinal Mazarin, the great Mæcenæus of his day; whose library, consisting of upwards of 40,000 volumes, was the most beautiful and extensive one which France had *then* ever seen. Its enthusiastic librarian, whom I must be allowed to call a very wonderful bibliomaniac, made constant journies, and entered into a perpetual correspondence, relating to books and literary curiosities. He died at Abbeville in 1653, in his 53d year, on returning from Sweden, where the famous Christina had invited him.' P. 50.

Then follow Claude Clement, and *le Pere* Louys Jacob, who published at Paris, in 1644, his *Traicté des plus belles Bibliothèques Publiques et Particulieres, qui ont esté, et qui sont à présent dans le monde*. It was at the suggestion of Magliabecchi, that Cinelli published, under the name of *Bibliotheca Volante*, a most entertaining account of some rare books which he had met with during his travels; and the account of the library of the Duke of Brunswick, at Wolfenbuttle, by Corringius, must not be forgotten. Mr. Dibdin, bursting into transport at the mention of this catalogue, exclaims, 'happy the owner of such treasures—happy the man who describes them.'

*Unhappy*, however, is the man, who, after mentioning the names of Labbe. Lambecius, Baillet, Antonio, and Lipenius, adds, that he 'feels overwhelmed at stringing together such *trissyllabic* names!' Mr. Dibdin has an unlucky propensity at perverting the classical languages, and the derivatives from those languages. Had we not cited the words, such a monstrous absurdity would scarcely have been credited. In studying brevity a little, we must omit accounts of Morhof, Mattaire, Le Long, and Fabricius. We will, however, take this opportunity of remarking, that from a calculation ourselves made a short time ago on a priced catalogue of Mattaire's books, what sold *then* for six or seven hundred pounds, in the present state of

bibliography, would have brought the professor no less a sum than fifteen thousand pounds.

The writers on bibliography are next chronologically discussed through many pages, till they terminate with our author himself, '*homo*,' as was once said of Labbe, '*ad Lexica et Catalogos conficiendos à naturâ factus*.' The following fine flourish attends the name of Niceron. 'Low lies the head, and quiescent has become the pen, of this most excellent and learned man!' On De Bure, Panzer, and Renouard, we, too, could write volumes. But, at present, we must content ourselves with referring our readers to the notes of the *Bibliomania*, where there is much instruction conveyed in no unpleasing form.

The third part contains the humours of the auction room, and we confess, as honest bibliographers, that we felt more delight from reading it, than from spouting the Canto of the Guard-Room in the *Lady of the Lake*. We shall probably be jocosely reminded, that if Walter Scott (like his namesake, Michael), existed in black letter, we might *then* perhaps give HIM the preference.

'Never, surely, did two mortals set off on any expedition with greater glee and alacrity, than did Lisardo and Philemon for the sale, by auction, of Gonsalvo's bibliographical library. Like Homer's high-bred courser,

'Who, ere he starts, a thousand steps are lost,'  
'our young bibliomaniac began to count up his volumes, arrange his shelves, bespeak his binder, and revel in the luxury of a splendid and nearly matchless collection.'

What follows about Orlando, probably an imaginary interloper on the scene might as well have been omitted; and as we are anxious to see the hammer, we shall pass every thing between the cup and the lip, and usher our readers at once into the room of literary contention. We cannot but quote a passage (p. 160), in which all, who have enjoyed the thrill of expectation at the first words which issue from the mouth of Mr. Leigh, will feel no unpleasing reminiscence.

'The clock had struck twelve, and in half an hour the sale was to begin. Not more than nine or ten gentlemen were strolling about the room: some examining the volumes which were to be sold, and making hieroglyphical remarks thereupon, in their catalogues: some giving commissions to the clerk,\* who

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\* Ben. Whose sedulity and honesty, whose obliging attentions, where he can reap no benefit, demand this acknowledgment to a person never before introduced into public print.

entered their names, with the sums they intended staking, in a manner equally hieroglyphical: others again seemed to be casting an eye of vacancy over the whole collection, or waiting till a book friend arrived, with whom they might enter into a little chat. "You observe, my friends," said I softly, "yonder active and keen-visaged gentleman." 'Tis Lepidus (Dr. Gosset), like Magliabecchi, content with frugal fare, *and frugal clothing*, and preferring the riches of a library to those of household furniture, he is insatiable in his bibliomaniacal appetites. "Long experience has made him sage," and it is not, therefore, without just reason, that his opinions are courted, and considered as almost oracular. You will find, that he will take his old station, commanding the right or left wing of the auctioneer; and that he will enliven, by the gaiety and shrewdness of his remarks, the circle that more immediately surrounds him. Some there are, who will not bid till Lepidus bids; and who surrender all discretion and opinion of their own, to his universal book-knowledge. The consequence is, that Lepidus can, with difficulty, make purchases for his own library; and a thousand dexterous and happy manœuvres are of necessity obliged to be practised by him, whenever a rare and curious book turns up. How many fine collections has this sagacious bibliomaniac seen disposed of! Justly respectable as are his scholarship and good sense, he is not what you may call a *fashionable* collector; for old chronicles and romances are most rigidly discarded from his library. Talk to him of Hoffman, Schoettgenius, Rosenmuller, and Michaëlis,\* and he will listen courteously to your conversation; but when you expatiate, however learnedly and rapturously, upon Froissart and Prince Arthur, he will tell you, that he has a heart of stone on the subject; and, that even a clean, uncut copy of an original impression of each, by Verard, or by Caxton, would not bring a single tear of sympathetic transport in his eyes.

This character of 'milk-white Gosset' is certainly done to the life. But why call him Lepidus? What possible resemblance has he to the old Roman, of whom, says Cicero (Phil. 13. 7.) '*quis fortunatior Lepido, quis eodem sanior?*' Surely the ancient Lepidus, therefore, was no *maniac*, and we have no reason to suppose he was particularly inattentive to his *toga*. The next personage, equally well and judiciously described, but perhaps with more favour and indulgence than the bibliographical character required, is Mustapha, 'a vender of books.' We forbear, in this instance, to make use of a key; but, in fact, Mus-

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\* These divines are most miserably selected, as they are but mere moderns, at least the greater part of them, and there is no *curious* edition of their works. Rev.

tapha has so belaboured Mr. Dibdin in a long note of retaliation, affixed to his Catalogue for this year, that the dispute is in open day. Although we thoroughly agree with Mr. Dibdin, we think he would have consulted his own dignity, in leaving Mustapha's chatisement to the readers of his *catalogues raisonnés*.

We have been told, that Bernardo is the representative of the acute Mr. Phelps, of Lincoln's-Inn; but do not vouch for the assertion. No collector certainly deserves a fairer character in book competition than that gentleman. We designedly omit the real name of Luisquilius, because we cannot praise the man who 'has never yet had the luxury to dream of a Greek *Aldus*, or Italian *Giunta*.' The next character, Rosicrusius, is Mr. Dibdin himself. 'There are two of ye,' says the Ghost Story; and Mr. Dibdin is both Lorenzo and Rosicrusius.

The learned, polite, and facetious Heber, under the very appropriate appellation of Atticus, advances next to the combat, *sub hastâ*. This hero of Hodret is well characterized, but Mr. D.'s description fails, when it would immortalize him, except as a bibliomaniac. Cornelius Nepos says of his prototype, what is exactly applicable to him—*Principum philosophorum ita percepta habuit præcepta, ut iis ad vitam agenda, non ad ostentationem uteretur*.

Hortensius and Ulpian, Messrs. Bolland and Utterson, have certainly not a sufficient range assigned them by Mr. Dibdin for their artillery. He may, however, be afraid of saying too much about Ulpian, who, if we remember right, feeling indignant at the mention of the *binding* of one of his books in the republication of Ames, insisted, that the leaf should be cancelled. This *cancelled* leaf will, doubtless, hereafter add vast celebrity and enormous price to Mr. Dibdin's labours, for the few fortunate ones, who, like ourselves, possess it on large paper! These gentlemen are justly styled 'amiable and sensible bibliomaniacs.' P. 177.

'Fortunati ambo, si quid mea carmina possunt,

Nulla dies unquam memori vos eximet ævo.'

To the bibliographical, and every other praise of Leontes, Mr. Bindley, we are happy to contribute our mite of assent; and is the concourse of such men, such scholars, such laborious workers in their separate duties and offices in the harmless tenor of their lives, to be called a Pandemonium by a methodistical critic, without remark and refutation? Marcellus, Mr. Douce, and Aurelius, Mr. Whitaker, now succeed; and to them, Menalcas, Mr. Henry Drury, and Rinaldo, Mr. Edwards. Marcellus is famed for his col-

lection of dramatic works; Aurelius, for his historical collections on the subject of his admired Queen Mary of Scotland; Menalcus, for his matchless regiment of Variorum's; and, Rinaldo, among the richest stores in the kingdom, for his illuminated copy of the first Livy on vellum!!

But we must quit the fascination of this congenial assemblage, and accompany Lisardo back to his friend's house. It need hardly be related, that he has now become a thorough proselyte; that he is enamoured even of catalogues; and, that he has acquitted himself so well in the auction room, as to leave no doubt hereafter of a hearty welcome and salutation from the mild and venerable Mr. Leigh.

Part IV. the Library, is assuredly the heaviest division of the romance. It ought to have been the most laboured, and best portion of the work. But it is very far otherwise. After the return of the gentlemen home from the sale, and a deal of desultory conversation, which might have been

——— 'proclaimed at Charing Cross,'

after some trumpery concerning monarchism, chivalry, and chess, we stumble on the following note. Tell it not in Gath.

'One of Virgil's heroes, to the best of my recollection, dies serenely upon thinking of his beloved *countrymen* (P. 210.)

——— 'dulces moriens reminiscitur *Argos*.'

Here Mr. Dibdin evidently not only construed *Argos* as *Argivos*, but has forgot the whole of the feeling excited by Virgil's description. This is a sad blunder, but there is a far greater error in the course of five pages, where, in illustration of a game of chess, it is said, that 'not more stubbornly did the Grecians and *Romans*, upon Troy's plain, contend for the palm of victory,' than the combatants in Lorenzo's library. We attribute these errors to the reading the romaunt of 'Virgilius,' to the neglect of a certain poet so called. The *Bedford Missal* has given us so much delight while we turned over its leaves, and microscopically examined its beauties, that we cannot refrain from giving Mr. Dibdin's account of it. We are the more willing to do justice to his fair descriptions, as we have been under the unpleasant necessity of commenting on his incorrectness. (P. 253.)

'The DUKE of BEDFORD was the most notorious bibliomaniac, as well as warrior of his age; and when abroad, was indefatigable in stirring up the emulation of Flemish and French artists, to execute for him the most splendid books of devotion. I have seen the *Bedford Missal* in the charming collection of



our friend, Edwards. It is a small, thick folio, highly illuminated; and displaying, as well in the paintings, as in the calligraphy, the graphic powers of that age, which had not yet witnessed even the dry pencil of Perugino.

'This missal, executed under the eye, and for the immediate use of the famous John, Duke of Bedford, Regent of France, and Jane, the daughter of the Duke of Burgundy, his wife, was, at the beginning of the 18th century, in the magnificent library of Harley, Earl of Oxford. It afterwards came into the collection of his daughter, the Duchess of Portland, at whose sale, in 1786, it was purchased by Mr. Edwards\* for 215 guineas; and 500 guineas have been, a few years ago, offered for this identical volume. It is yet the property of this last mentioned gentleman. Among the pictures in it, there is an interesting one of the whole length portraits of the duke and duchess, the head of the former of which, has been enlarged and engraved by Vertue for his portraits to illustrate the History of England. The missal frequently displays the arms of these noble personages, and also affords a pleasing testimony of the affectionate gallantry of the pair: the motto of the former being, *a vous entier*; that of the latter, *j'en suis contente*. There is a formal attestation in the volume, of its having been given by the duke to his nephew, Henry VI. as "a most suitable present."

P. 264, contains a most charitable puff in favour of an unfortunate book-binder. Since Mr. Dibdin wrote, the object of his humanity is dead; but as the business is kept on with equal regularity and taste for the benefit of his widow and children, *we*, too, shall perhaps aid the cause of benevolence by a quotation.

'Henry Faulkener, 4, George-street, Adelphi, Strand. An honest, industrious, and excellent book-binder, who, in his mode of re-binding ancient books, is not only scrupulously particular in the preservation of that important part of a volume, the margin; but, in his ornaments of tooling, is at once tasteful and exact. Notwithstanding these hard times, and rather a slender bodily frame, and yet more slender purse, with five children, and the prospect of five more, honest Mr. Faulkener is in his three pair of stairs, confined workshop, by five in the morning, winter and summer; and oftentimes labours till twelve at night. Severer toil, with more uniform good-humour and civility in the midst of all his embarrassments, were perhaps never witnessed in a brother of the ancient and respectable craft of *book-binding*.'

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\* Mr. Dibdin might have added, that Mr. Edwards bid against the king and carried off the prize. Jacob Bryant was his majesty's representative: and his taste would have induced him to push his bidding to the utmost; but report says, he had an interview with her majesty that morning. Rev.

Part. V. is the longest portion of *Bibliomania*, entitled *The Drawing Room*, which is represented as furnished with a satin-wood book-case of 14 feet in width, and 11 in height, ornamented at the top with a few chaste Etruscan vases, a light blue carpet, on which are depicted, bunches of grey roses, shadowed in brown; fawn-coloured curtains, relieved with yellow silk and black velvet borders; alabaster lamps, shedding their soft light upon small marble busts; and sofas and chairs corresponding with the curtains, add to this a few choice select pictures of Wouvermans, Berghem, and Rydael.

Lisardo runs in course to the book-case; tea is brought in, and some books of prints displayed on the table. Lorenzo, it seems, has two sisters; but as their taste did not run in the book-line, they had gone to a party of tea and turn-out. The topic of conversation verges, as usual, towards book-fanciers and collectors of the olden day. Lysander, in the course of it, takes care to puff off Chalmers's edition of the British poets (p.317); and gives his advice also (p. 320), that we 'secure Mr. Todd's *Illustrations of Gower and Chaucer*, and set our hearts at ease.' The *Worthies* who are discussed in this part of the work, are generally well characterized; we regret, that we are unable to do more than to refer the reader for gratification to the *Bibliomania* itself.

Lysander quotes a ridiculous paragraph, purporting, however, to be fact, from a journalist, who copied it from a German magazine. It announces the death of a school-master in Suabia, who, for 51 years, had superintended a large institution with old-fashioned severity. One of his ushers had made a calculation, from a register which he duly kept, that the said *Orbilius*, in the course of his labours, had inflicted

911,500 *Canings*.  
 121,000 *Floggings*.  
 209,000 *Custodes*.  
 136,000 *Tips with the Ruler*.  
 10,200 *Boxes on the Ear*.  
 22,700 *Tasks to repeat by rote*.

It was farther calculated, that he had made

700 *Boys stand on Peas*.  
 6000 *Kneel on a sharp Edge of Wood*.  
 5000 *Wear the Fool's Cap*.  
 1,700 *Hold the Rod*.

This reminds us of Nicholas Udal, head master of Eton School, some centuries since, of whom Roger Ascham's

'schoolmaster,' says, 'he was the best schoolmaster of his time, and the *greatest beater*.' And Lady Jane Grey made a complaint, that *her* schoolmaster was wont to give her 'pinches, and cuffs, and bobs.'

In p. 405, Portius, 'a respectable bookseller,' is introduced, who, while the pulse of bidding beats high at an auction, is represented (and whom we have seen *his oculis*), coolly observing across the table, 'I have a better copy on sale at one third the price.' The bibliographer will easily recognize Mr. Cuthell. Lysander's directions to a young collector, are excellent and useful. P. 406.

'If I were to have the power of directing the taste and applying the wealth of a young collector, who, on coming of age, wisely considers books of at least as much consequence as a stud of horses, I would say, go to Mr. Payne, or Mr. Evans, or Mr. Mackinlays, or Mr. Lunn, for your Greek and Latin classics; to Mr. Dulau, or Mr. Dehoffe, for your French; to Mr. Carpenter and Mr. Cuthell, for your English; and to Mr. White, for your Botany, and rare and curious books of almost every description. Or if you want delicious copies in lovely binding, of works of a sumptuous character, go and drink coffee with Mr. Miller, of Albemarle-street, under the warm light of an Argand lamp, amidst a blaze of Morocco and Russia coating. Again, if you wish to speculate deeply in books, or to *stock a newly discovered* (nonsense) *province*, with what is most excellent and popular in our own language, hire a vessel of 300 tons burthen, and make a contract with Messrs. Longman, Hurst, and Co. who are enabled, from their store of *quires* which measure 50 feet in height, by 40 in length, and 20 in width, to satisfy all the wants of the most craving bibliomaniac. In opposition to this pyramid, enter the closet of Mr. Triphook, jun. of St. James's-street; and resist, if it be in your power to resist, the purchase of those clean copies, so prettily bound, of some of our rarest pieces of black letter renown.'

Through seventy more pages, we are treated in the notes with anecdotes of book collectors, of antiquaries, such as Hearne and Baker, and analyses of some of the best libraries here, and on the continent. The anecdotes are, generally, well told; the chronological notices exact, and the extracts of the best copies, with their prices, from a mass of inferior books, prove our author's assiduity. This, however, is not to be understood of all his remarks: in some points, he is eminently unsuccessful. Count Macarthy's books (p. 696), in vellum, though Mr. Dibdin had every aid, are miserably and faultily set forth. We trust, sincerely trust, that this inestimable treasure will not

be left in the hands of the French, to whom the Greek language is as 'foolishness.'

Our inclination would lead us to extend this article much farther, but our limits will not permit it. Almanza and Belinda, Lorenzo's sisters, arrive, and instead of going to bed, they listen through 150 pages more of bibliographical conversation. They all tipple 'hot Madeira wine and water,' and Cupid, in the disguise of Caxton or Aldus, enters the hearts of the young ladies.

We are now arrived at the VIth or last part, styled 'The Alcove.' Lisardo's name is announced in the morning; he is represented as paying his early visit with a book sticking out of his pocket, and another half opened in his hand, and a third kept firmly under his left arm. We cannot, however, praise his choice. It is evident he was only a beginner, from the trash which he carries, consisting of '*The British Bibliographer*,' '*Beloe's Anecdotes of Literature*,' and the '*Curiosities of Literature*.' The first is inexpressibly dull; the second, egregiously faulty; the third, ludicrously trifling. These volumes were surely enough to disgust the young convert, and to overthrow all the good oral doctrines of Lorenzo and Lysander.

But we have done. We must now sum up the evidence, and give our charge to the jury.

Mr. Dibdin, to a store of knowledge, has added vast and diligent reading, and his book we may fairly state to be a book of good authority. In the arrangement of his notes, he has been particularly successful; he has told his anecdotes with good grace; and he has collected more deep and more amusing bibliographical learning in a short compass, than a hundred volumes of his predecessors would supply. As the *Bibliomania* spreads, his book, no doubt, will increase in reputation and demand; and his other labours energetically employed in the same walks of literature, will render this elementary work a natural and necessary possession to all those who wish to understand the superstructure which he builds on it. The history alone of illustrated books (on which we have not had time to enter) will confer great importance on the '*Romance*.'

The faults, at times, counterbalance the excellencies; and, besides, what the former pages of our critique have exposed, we must in the first place advert to the dialogue. It has no story, no interest whatever. It is dull and insipid, *usque ad nauseam*. There is occasionally a flippancy and affectation in it, which is contemptible: at other times, a

dull and cumbrous uniformity, which causes us to yawn over many a tedious page. Dialogue is not suited to the English language. It succeeds not in the hand of a Lytton or a Swift, of the sober or the facetious writer. But in the hands of Mr. Dibdin, it is managed with more than customary ill-effect.

Another great, and perhaps the greatest error, is the title '*Bibliomania*.' The fancy of treating the love of books as a maniacal disease. It is impossible to keep up the metaphor through two pages, and therefore the plan and progress of the work are sometimes impeded for the awkward introduction of the metaphor, and more frequently the metaphor is dispensed with, for the sake of conveying sober information. Disease of mind is represented as health of mind, and the strange jumble which is made to unite contradictions, must give much trouble and vexation to the reader.

Among minor peccadilloes, we must remark the constant love of puffing. Whether it be a bookseller, a book friend, or self. Of the latter, we have a most ludicrous example, p. 661.

'*History of the town of Cheltenham and its environs, 1802, 8vo.* There were a few copies of this superficial work printed upon large paper, in royal 8vo, and a *unique copy* upon paper of a 4to. size, which latter is in the possession of my friend, Mr. Thomas Pruen, of the same place. A part of this volume was written by *myself*; according to instructions which I received to make it 'light and pleasant.' As I have thus *awkwardly introduced myself*, I may be permitted to observe, at the foot of this note, that all the LARGE PAPER copies of my own humble lucubrations have been attended with an unexpectedly successful sale. Of the *Introduction to the Classics*, edit. 1804, 8vo. there were fifty copies, with extra plates, struck off on royal 8vo. and published at £2 2s. These now sell for £5 5s. The portrait of Bishop Fell making them snapped at, with a perch-like spirit, by all true Grangerites. Of the *Typographical Antiquities* of our own country, there were sixty-six printed in a superb style, on imperial paper in 4to. These were published at £6 6s. a copy. The following anecdote shews how they 'are looking up,' as the book-maker's phrase is. My friend ——— parted with his copy, but finding that his slumbers were broken, and his dreams frightful in consequence, he sought to regain possession of it; and cheerfully gave £10 10s. for what, but a few months before, he had possessed for little more than one half the sum! The same friend subscribes for a *large paper* of the *present work*, of which there are only 18 copies printed; of which my hard-hearted printer and myself



seize each upon a copy. Will the same friend display equal fickleness in regard to THIS volume? If he does, he must smart acutely for it; nor will £15 15s. redeem it!!!

To conclude.—It was our intention, as it was our promise, in an early part of this review, to give our own opinions on bibliography at some length. Space now forbids us; but we shall probably be soon met with again on the subject in our examination of the 1st volume of Mr. Dibdin's *Ames*. We sincerely wish him success in that, and all his literary undertakings, and assure him, that where we have differed from him in our opinions on his bibliographical romance, we have done it in the most perfect good humour, and with feelings of much obligation to him for the amusement and instruction we have derived from the perusal of *Bibliomania*.

We should add that Mr. Dibdin is an excellent draughtsman, and that he has adorned his performance with several entertaining cuts. With the exception of the interior of Mr. Johnes's library at Havod, they seem to be very faithful, ingenious, and well selected.

ART. III.—*History of the Reformation in Scotland; with an introductory Book, and an Appendix. By George Cook, D. D. Minister of Lawrencekirk, and Author of an Illustration of the general Evidence establishing the reality of Christ's Resurrection.* Edinburgh, Hill; London, Longman, 1811. 3 Vols. £1 11s. 6d.

THE reformation in Scotland, says Mr. Cook, 'had to struggle with the most formidable opposition; but this opposition called into exercise many virtues, expanded the views of those against whom it was directed, and led to the adoption of principles, the dissemination of which has rendered Britain the asylum of liberty, and raised it to the high place which it has long held amongst the nations of the world.'

'Of the great men,' continues the respectable author, 'who were engaged in the momentous contest, a few have transmitted to posterity the events which they witnessed, and the opinions which they supported or opposed; but valuable as is the information which is derived from them, the truth has frequently been misrepresented or disguised, through ignorance of official papers, to which they had no access, or through the influence of prejudices, which even the strongest minds could not, in their situation, effectually counteract.'

Mr. Cook tells us that he has 'scrupulously compared different writers,' and endeavoured to preserve a rigid

impartiality in his narrative; and he has, moreover, quoted his authorities with a more than usual degree of accuracy and minuteness.

In the first chapter of an introductory book Mr. Cook has described the origin and progress of the papal power in Scotland, with its effects and influence upon the people and the government; and in the second chapter of the same book the author has succinctly exhibited the causes, which prepared the way for the reformation, and contributed to the success of the glorious undertaking. The remainder of the work is more particularly devoted to the history of the reformation in Scotland.

The opinions of the reformers were first imported into Scotland by Patrick Hamilton, abbot of Fearn, who had travelled into Germany, where he had acquired a knowledge of the new doctrines in the society of Luther and Melancthon. Animated with the zeal of a new convert, he returned to his native country, where it was not long before he was required to expiate his heresy by his death. As Patrick Hamilton was the first of the Scottish martyrs to the great cause of the reformation, we shall quote the account which Dr. Cook has given of his cruel execution. The area before the gate of St. Salvator's college at St. Andrew's was selected to be the scene of his sufferings.

'While the fire was preparing, he exhibited his usual courtesy and beneficence to his attendants. He gave to them some small tokens of his regard; and when the executioners were surrounding with combustible materials the stake to which he was fastened, he raised his eyes to heaven, and commended his soul to God. He was destined to undergo the utmost severity of bodily anguish. From negligence or some accident he was only partially scorched by the first conflagration; and in that state he remained till gunpowder could be procured from the castle, situated at a considerable distance. His pain was not alleviated by the tormenting officiousness of the friars, who urged him to retract. Amongst these Campbell, (a Dominican, who had insidiously sought, successfully gained, and perfidiously betrayed his confidence) 'was the most importunate. The best feelings of the heart must have been wounded by such an open display of baseness; but he mildly beseeched his deceitful friend to retire, and not to embitter the sad moments which he had hastened. When this gentle and affecting admonition was disregarded, he, in a more solemn tone, reproached him for his perfidy, and called upon him to answer for it before the tribunal of God. The powder being now brought, his body was quickly consumed, but the length of his sufferings, and the patient resignation with which he had supported them,

increased the effect, which his death would, at all events, have probably produced. The most tender compassion was almost universally felt for him, and even at the moment of his dissolution, he was consecrated as a martyr to the truth.'

The most profound sympathy was excited by the sufferings of Hamilton, and an impression was produced in favour of the cause, in support of which he exhibited so much magnanimity and firmness, which could never be effaced. The death of Hamilton took place in 1528. The persecution, which was thus begun, was suspended by the political feuds of the times: but it was renewed with increased rancour and violence in 1533. A young Benedictine friar of the name of Forrest, was selected as the next victim, whom ecclesiastical cruelty was to sacrifice at the shrine of truth. Uniting baseness with cruelty, the clergy obtained from Forrest a declaration of his opinions, by means of a confessor, who attended him under the pretext of ministering spiritual consolation. The heretical guilt of Forrest was established by the treacherous evidence of his spiritual friend. And what contributed to aggravate the crime, and perhaps accelerate the punishment of Forrest, was the possession of an English translation of the New Testament. This was a sufficient proof of treasonable designs against the sovereign rights of that hierarchy, which was established on the general ignorance, and the grossest superstition. A strong instance of this ignorance was the persuasion which was very prevalent at this period, that the New Testament was the production of Luther, and consequently a most pernicious and heretical performance.

When it was determined that Forrest should be committed to the flames, it was recommended that he should be burned in a low cellar, as it was said that 'the smoke of Patrick Hamilton had infected all upon whom it blew.' The execution of Forrest was followed in 1534 by that of Norman Gourlay and David Straiton, the first of whom denied the existence of purgatory and the Scottish jurisdiction of the pope, while the last was guilty of a more serious crime, that of having refused to pay tithes.

In 1539 a convocation of bishops, which met at Edinburgh, determined to redouble their exertions for the extirpation of heresy. Several persons, most of whom were of the sacerdotal profession, were ordered to be convinced of their want of orthodoxy by being burned alive on the Castle Hill at Edinburgh. Amongst these persons was one of the name of Thomas Forrest, vicar of Dollar. This

Forrest had previously received a friendly admonition from the Bishop of Dunkeld, not to bring upon himself the suspicion of heresy by preaching 'every Sunday upon the gospel and epistle of the day.' The bishop, however, qualified his dissuasion by the following reservation.

'If,' said he, 'you can find a good gospel, or a good epistle, which *may support the holy church*, you have my permission to preach about it.'

Forrest replied that he had read both the Old Testament and the New, and had never found in either of them an ill gospel or an ill epistle. Upon this information, for it was plainly information to him, the prelate observed, 'I thank God, I have lived well these many years, and never knew either the Old or New Testament. I content myself with my portesse and pontifical; and if you do not leave these fancies, you will repent when you cannot mend it.'

It is needless to add that Forrest, with heroic intrepidity, continued to persevere in '*the fancies*' which the bishop reprobated; and that he was rewarded for his constancy by a condemnation to the stake. The storm of persecution, which now raged in Scotland, forced many persons of worth and talents to abandon the country. Amongst these was the poet and historian Buchanan, who favoured the new doctrines, and who had moreover satirized the vices of the monks. He was committed to prison, but had the good fortune to elude the vigilance of his keepers and effect his escape, or it is probable that the literary world would never have been enriched by the fruits of his genius.

On the death of James Beaton, archbishop of St. Andrew's, in 1539, his nephew and successor, David, better known by the name of Cardinal Beaton, determined to have recourse to more steady, regular, and systematic measures than had hitherto been pursued for the preservation of the established faith against the inroads of the protestant heresy. Beaton, like most other ecclesiastics of that time, and like many in all times, regarded religion only as a source of wealth, or an instrument of policy, as the convenient stepping stone of avarice or ambition. Whilst his own opinions of religion were of this sordid and debased kind, it is not surprising that he was incapable of forming a correct judgment of the elevated sentiments, disinterested feelings, and generous enthusiasm, which it excited in bosoms of the reformers.

Beaton was no sooner invested, as primate of the Scottish kingdom, with the plenary possession of spiritual

power, than he resolved to exert his influence to repress the attempt of the protestants to lessen the general respect of the people for the established ecclesiastical authorities. His hostility to the heresy of the reformers was not excited by its opposition to the received opinions of the church, so much as by the degree in which it seemed to menace the temporal interests of his order. He had little knowledge of any other kingdom of Christ than that which consisted of church-offerings and tythes.

In 1540 Beaton proceeded to St. Andrew's, attended by several of the nobles and many of the dignitaries of the church; when he declaimed with much fervor on the danger of schism, and the increase of heresy. Before he concluded his harangue, 'he informed his hearers that he had cited Sir John Borthwick before them,' who had been guilty of circulating books, and maintaining opinions which were adverse to the existence of the holy catholic church.

As the accusation which was preferred against Sir John Borthwick shows how far the opinions of the reformers had at this period deviated from those of the church of Rome, we shall insert it in this place.

'He was charged by the cardinal for having taught that the pope had no greater authority over Christians than any other bishop; that indulgences and pardons granted by the pope were of no force or effect, but were devised to abuse the people, and to deceive poor ignorant souls; that bishops, priests, and other clergymen, may lawfully marry; that the heresies, commonly called the heresies of England, and the new liturgy, were commendable, and to be embraced of all Christians; that the people of Scotland are blinded by their clergy, and professed not the true faith; that churchmen ought not to enjoy any temporalities; that the king ought to convert the rents of the church to other purposes; that the church of Scotland ought to be governed after the manner of the English; that the canons and decrees of the church were of no force, being contrary to the law of God; and that the orders of friars and monks should be abolished, as had been done in England. To these charges it was added, that he had called the pope simoniacal, for selling spiritual things; that he read heretical books, and the New Testament in English, with some other treatises written by Melancthon, Ecolompadius, and Erasmus, which he also gave to others; and, what completed the aggravation of his guilt, that he refused to acknowledge the holy see, or to be subject to it.'

Borthwick, convinced that he had little mercy to expect from the cardinal, or his clergy, fled into England; but



his effigy was burnt at the market cross, and he was himself threatened with the same Christian punishment if ever he was apprehended,

In 1541 Beaton prevailed on the Scottish parliament to second his pious efforts to promote the unity of the church in passing several strong acts against heresy. These shew not merely the barbarism of the times, but the rancour of ecclesiastical hostility. The common rights and sympathies of humanity are never so outrageously violated as when theologians are armed with power to convince their opponents by other weapons than those of arguments.

After an interval of accidental or compulsory forbearance, Beaton renewed his efforts for the extirpation of heresy in 1545. The following are instances of the cruelties which were at this time practised for the support of the established creed.

'At Perth, four men were accused; one of them for having interrupted a friar, who taught, that a man could not be saved without praying to the saints, the other three for having treated disrespectfully the image of a saint, and eaten flesh upon a day on which the use of it had been forbidden by the pope. For these venial offences, which were considered, however, as undoubted indications of heresy, they were condemned to the stake; and Arran, notwithstanding the most earnest solicitations for mercy, ratified the dreadful sentence. A similar fate was assigned to another man, only because he had kept company with the persons who had been declared guilty; and the wife of one of the four was sentenced to be drowned, because, when in the agony of labour, she had refused to invoke the Virgin Mary, affirming that she would pray to God alone, in the name of Jesus Christ.'

George Wishart, the most amiable and interesting of the Scotch reformers, was one of the next victims to the persecuting fury of Cardinal Beaton. Wishart had passed several years at Cambridge, where one of his scholars has left this noble testimony to his character, that 'his charity had never end, night, noon, nor day.' Dr. Cook mentions the enthusiasm which constituted a part of his character, but in the times in which Wishart lived, and in which the stake was employed for the refutation of heresy, what but enthusiasm could have supported the interests of truth?

Knox, who, in respect to the variety and vigour of his exertions, may be called the Briareus of the Reformation, had profited greatly in his theological studies by the instructions and the conversation of Wishart. We must

here stop to remark, that as we have lately reviewed Mr. M'Crie's *Life of Knox*, we shall very briefly notice what relates to him in the present work.

Previous to his trial and execution, Wishart had been delivered up to the Earl of Bothwell under a solemn promise of protection. But this promise Bothwell had the baseness to violate at the intreaties of the queen dowager, who served as the instrument of Beaton in abetting this act of perfidy.

When Wishart was conducted to the place of suffering in the area before the castle of St. Andrew's,

'He was clothed in a linen garment, from which were suspended several bags of gunpowder. The cardinal seems to have been sensible that the minds of men would be much agitated by the fate of this amiable sufferer, and even to have apprehended that some attempt might be made to rescue him from the flames. He commanded all the artillery of the fortress to be pointed towards the scene of execution; and either to watch the ebullitions of popular indignation, to display his contempt of the reformers, or to satiate himself by contemplating the destruction of a man, in whose grave he hoped that their principles would be buried, he openly, with the prelates who accompanied him, witnessed the melancholy spectacle.'

The destruction of Wishart and the other enormities of Beaton were not long unrevengeed. A desperate conspiracy instigated, as is usual on such occasions, as much by personal resentment, as by more patriotic motives, was formed against his life. He was suddenly surprised in his castle on the night of the 29th of May, 1546; and a violent end was put at once to his power and to his existence.

The doctrine of the new teachers had made considerable progress before the death of Beaton; and we cannot agree with the author that 'that event at all increased the stability' of the Scottish reformation. It was an event which must have excited the feeling of shame amongst some, and that of commiseration amongst others. When indeed we consider the accumulated atrocities of the primate, we can hardly assert that he was worthy of a better fate; but there is something in the principle of assassination, under whatever circumstances it may be practised, which will always awaken the abhorrence of every generous mind; and there is no cause which the perpetration of such foul deeds can ultimately either establish or promote.

The conspirators, after having assassinated the primate, kept possession of the castle; but they were besieged by

the Scottish government in the following August, and must probably soon have surrendered, if they had not been supplied by Henry VIII. with every thing necessary for their defence. An armistice was afterwards concluded between the besiegers and the besieged. After this event, John Knox came to St. Andrew's, in Easter, 1547, where he was very diligent and successful in inculcating the principles of the reformation. The castle, in which he had taken refuge, was taken by a French force in 1547, and Knox, with his associates, was made prisoner, and conveyed to France, as we have mentioned in the review of Mr. M'Crie's account of his life.

The progress of the reformation in Scotland was rather accelerated than retarded by the decisive victory of the English over the Scottish army, at the battle of Pinkey, in 1547. The fixed determination, which was, at the same time, exhibited by Edward VI. and his council, to support the protestant doctrines in England, must have greatly contributed to stimulate the zeal, and to redouble the efforts of the Scottish reformers. The interval of tranquillity which the reformers experienced at this period, was also favoured by the busy intrigues of the queen dowager to get possession of the regency, which contributed, in some measure, to draw off the attention of the government and of the clergy from the heresy which had crept into the church, to the more secular dissensions which were agitating the state.

In 1548 the young queen Mary was sent to France, where, under the auspices of the family of Guise, she imbibed those rigid sentiments of religious bigotry, and those lax ones of moral obligation, to which we may trace, as to their primary source, all the crimes and misfortunes of her reign. The departure of Mary finally extinguished the hope, which till this time had not ceased to be cherished, of uniting her in marriage with Edward VI. In March, 1550, peace was re-established between England and France, in which Scotland was included. New attempts were now made by the Scottish church for the extirpation of heresy. In these attempts, which ultimately proved as vain as the preceding, the clergy were seconded by the zeal of the regent (Arran) which was inflamed by that of his illegitimate brother, who had succeeded Beaton in the primacy. In 1551, Adam Wallace, who was accused, amongst other charges, of the mortal sin of baptizing one of his own children, was condemned to the flames.

The following controversy will throw some light on the intellectual imbecility of the popish ecclesiastics at this period. One Richard Marshal, a friar, had maintained 'that the Lord's prayer should be addressed to God and not to saints.' Another friar was employed to refute this dangerous heresy, as it was then deemed. And how did he maintain the absurdity of which he was invited to become the champion?

'If,' said he, 'we meet an old man in the streets, we say to him, good morrow father; much more then may we say to one of the saints, our father. We admit that they are in heaven, consequently, we may address any of them our father in heaven; God hath made their names holy; we may, therefore, in praying to one of them, use the expression hallowed be thy name: As they are in the kingdom of heaven, that kingdom is their's by possession, and we may justly say to each of them, in the language of the petition, thy kingdom come.' \* \* \*

The priest, who was the author of this nonsense, to which, however, no bad parallel in the way of fatuity might be found in the polemical disputations of later times, was denominated 'Friar Pater Noster.'

In April, 1554, Arran resigned the regency, which was assumed by the queen dowager. This event, combined with the death of Edward the VIth. and the accession of the popish bigot, queen Mary, which had happened in the preceding year, contributed to excite the most disquieting apprehensions amongst the Scottish reformers. 'Their fears, however,' as the author remarks, 'proved groundless;' and what they imagined would be the ruin of their cause, greatly assisted in its triumph over all opposition.

In 1557 the individuals who had associated for the defence of the protestant faith, became distinguished by the name of the congregation; and the title of the lords of the congregation was given to the nobles who directed their proceedings. They passed the two following resolutions:

'It is thought expedient, that in all parishes of this realm, the common prayer be read weekly on Sunday, and on other festival days in the churches, with the lessons of the Old and New Testament, conform to the order of the book of Common Prayer; and if the curates of the parishes be qualified, that they be caused to read the same: and if they be not, or if they refuse, that the most qualified of the parish use and read them. 2. It is thought necessary that doctrine, preaching, and interpretation of Scriptures be had and used privately in quiet houses; without great conventions of people, till God move

the prince to grant public preaching by faithful and true ministers.'

We agree with the author in thinking that these resolutions breathe a moderate and conciliatory spirit, and shew that, if the congregation had not been forced to have recourse to more violent measures by the furious hostility of the government, the reformation in Scotland would not probably have been carried to any greater length than in England; and at least they prove, that at this period, the Scottish reformers had not conceived that determined dislike of a precomposed liturgy which they afterwards evinced.

'The fact is,' says Dr. Cook, 'that the efforts of the reformers were bent to annihilate the strange practise of praying in an unknown tongue; and that they were not, at the beginning of their career, led to consider what if this should be gained, would be the best mode of exciting the devotion, or guiding the adoration of the people. The resolutions also afford unquestionable evidence of the ignorance which prevailed amongst the officiating clergy. They not only were little exercised in the studies requisite for an enlightened teacher of religion, but they were even incapable of reading the services of the church.'

The insidious professions and artful policy of the queen regent for some time quieted the uneasy apprehensions of the protestants. But they soon had reason to distrust her sincerity. She was anxious to obtain for the dauphin, who had married her daughter, the matrimonial crown; but, having accomplished this favourite object, she began to develop her real character. Her brothers, the Duke of Guise and the Cardinal of Lorraine, possessed great influence over her mind; and they had now resolved to set up their niece as a rival to Elizabeth, who had lately ascended the English throne in Nov. 1558. They accordingly dictated to the queen regent the line of conduct which she was required to pursue, in order to forward their views; and she was particularly required no longer to tolerate the enemies of the church. In March, 1559, she threw off all reserve and unfurled the banner of persecution. 'She issued a proclamation commanding all classes of men to conform to the Roman Catholic religion, to resort daily to mass, and to make confession to the priests;' and, with equal intemperance and indiscretion, she told the protestant leaders, that, 'in spite of all which they could do, their ministers should be banished Scotland, although they preached as soundly as St. Paul had done.' When she was reminded of her former promises of in-



dulgence to the Protestants, she replied with shameless effrontery, that 'the promises of princes should not be urged upon them when they could not conveniently fulfil them.' But the protestant leaders (the Earl of Glencairn and Sir Hugh Campbell) to whom she addressed these memorable words, replied with a degree of plain truth, which is not often addressed to the ears of sovereigns, 'If you have resolved to keep no faith with your subjects, we will renounce our allegiance, and leave you to reflect upon the calamities which will thus be entailed on the country.'

The queen had cited the most distinguished of the Protestant teachers to appear at Stirling; but, when they had desisted from obeying this injunction agreeably to the desire which she had subsequently expressed, she with unparalleled perfidy had them denounced as rebels, on account of their disobedience. About this critical period Knox again returned to Scotland from Geneva. On the 11th of May, 1559, this reformer, who was in himself a host, preached a very energetic sermon at Perth, against the popish superstition, which operating on the spirit of discontent already dispersed amongst the people by the treachery of the regent, contributed to produce one of those sudden bursts of popular fury which nothing can restrain. After Knox had finished his impressive discourse, a priest had the temerity to celebrate mass, which could not be endured in the present temper of the multitude. One act of outrage led to another, till the tumult, becoming too impetuous to be resisted, the monasteries of the Black and Grey Friars, and a splendid edifice of the Carthusians were levelled with the dust. Dr. Cook thinks that Knox did not vehemently condemn the devastating rage of his enthusiastic followers; though Mr. M'Crie, p. 183, appears to entertain a different opinion.

We shall not follow the author step by step in his details of the transactions between the queen regent and the lords of the congregation, from the year 1559, till the death of the former, on the 10th of June, 1560. The regent and the lords of the congregation had at some times, recourse to negotiation, and at others to arms. They both treated and fought, and with various alternations of success. But the reformers gradually obtained a considerable accession to their numbers during the conflicts both of the pen and of the sword, in this stormy period. The principles of the reformation became much more widely diffused. The enthusiasm of the protestants, in-

flamed by opposition, passed the bounds of moderation ; and their ravages on the public buildings in Scotland, which had been for ages consecrated to the use of the established religion, were often more like those of lawless barbarians than of persons professing to revere the most pacific and amiable doctrine which was ever promulgated amongst men. The act of Oct. 22, 1559, by which the lords of the congregation suspended the functions of the queen regent, shows how far the free inquiries of the Protestant leaders into the corruptions of the court of Rome, had contributed, at the same time, to enlarge their views of civil liberty, and had taught them to look with less reverence than formerly on the inviolability of sovereigns. The queen regent, though a woman of much ability and discrimination, had yet not sufficient strength of mind nor force of character for the difficult circumstances in which she was placed. She was besides continually misled by the evil councils of the popish clergy, who were agitated by the extremes of fear and of resentment, of resentment for the outrages which had been perpetrated against the establishment, and of fear lest they should be reduced to poverty and degradation by the increasing power of their restless adversaries. In such a frame of mind it was not to be expected that the clergy would possess sufficient perspicacity to conduct the helm of government with safety through the storm. Mr. Cook has shewn a very commendable degree of impartiality in this part of his work ; and he weighs the merits of both parties in a more equal scale than we might be led to expect from the influence of his habits, sentiments, and profession.

In the memorable treaty, which was made between the French and English commissioners after the death of the queen regent, a fatal blow was given to the influence of the French in Scotland ; and the popish party in that country were thus deprived of their most effectual support. Though no express provision was made in this treaty for the establishment or even the toleration of the Protestant faith ; and though the bishops and abbots were restored to their possessions, and suffered even to retain their seats in parliament, yet the treaty itself was productive of great satisfaction to the leaders of the congregation, and probably chiefly from the stipulation which it contained for convening a parliament in which they expected that the new opinions would prevail over the old ; and that the reformed faith would be ultimately established on the ruins of the papacy. This opinion shews a strong

conviction that the Protestant doctrines were generally diffused, and had struck a deep root in the minds of the people.

'The great body of the people,' says Dr. Cook, 'had long been inclined to the reformation. They were gratified by the assiduity of the new preachers; they were delighted with the knowledge which these men imparted to them; they felt the sympathetic fervour of religious zeal; and the effect of it was increased by the striking contrast between the decent conscientious demeanour of the Protestant clergy, and the ignorance, the sloth, and the scandalous depravity of the priesthood.'

'Shrinking from the recollection of those scenes of horror and cruelty, which had agonized their feelings, and entailed deserved infamy on the persecutors who had viewed them with complacency, associating with these scenes the influence of the French in Scotland, they beheld, in the ascendancy of the reformed faith, a protection against the most grating oppression—a bulwark in defence of their principles, which the efforts of tyranny would be unable to subvert.'

'The more numerous part of the nobles, though from different motives, were equally eager for the introduction of a Protestant establishment. That some of them looked on this interesting revolution as connected with the wide dissemination of principles of pure religion, cannot be doubted, and on this account they gave to it their unwearied support; but too many of them promoted it chiefly from secular views. They saw that, by giving power to its votaries, they would undermine the foundations of the church, and thus annihilating the necessity or the propriety of munificently supporting the popish clergy, the enormous wealth which had been appropriated to this purpose, would receive a different direction, and might be seized by those of their own number who were most artful or most active in getting it into their possession.'

We commonly find that, even in those great and momentous changes in human affairs, which involve the greatest sum of happiness, and the greatest mass of general benefit, what principally gives impulse and energy to the mental or corporeal exertion by which this happiness and benefit are produced, are the little personal interests of the leading individuals. In the reformation in Scotland, the spoils of the church stimulated the hallowed zeal of the Protestant nobles. When the Scottish parliament met in 1560, after the death of the queen regent, a proposition was made to appropriate the property belonging to the ancient ecclesiastical establishment to the support not only of the new pastors of the protestant faith, but to the maintenance of schools for the instruc-

tion, and as a fund for the relief, of the poor. But this humane and judicious scheme, which was equally recommended by religion, by philosophy, and by benevolence, was, in a great measure, frustrated by the avarice of the nobles, who had obtained possession of parts of the domain of the church which they evinced no inclination to relinquish.

In August, 1560, the reformers presented a confession of faith for the sanction of the parliament. Though this confession, as might be expected, comprehended no small number of mysterious dogmas, it was adopted by the Scottish legislature

‘ with as little hesitation as if it had been a collection of intuitive truths. No questions were asked, no explanations were sought, no time was given for trying it by the test of reason, or comparing it with Scripture. An act was at once passed, by which it was solemnly pronounced to be the standard of Protestant belief in Scotland. There cannot be a more decisive proof of the determined resolution of this parliament to support the tenets of the preachers whom they revered ; and this in part explains, although it does not sufficiently excuse, the remarkable circumstance, that neither the archbishop of St. Andrew’s, who had shown himself considerably conversant with theological studies, nor any of the Popish prelates declared against it. They probably were convinced that opposition was vain ; that it might exasperate, but could not convince ; that it might even convert into persecutors the very men who, a little before, had so piously and with so much energy exposed the enormity of persecution. This, however, was not the only motive which induced them to be silent. Many of the abbots were inclined to yield to the torrent of public opinion, by the promise that their abbeys would be converted into temporal lordships, which they might be permitted to retain ; and the bishops were meditating upon a scheme for enriching their families ; for most of them had families—by leases and alienations of the estates of the church. To sanction these, they applied to the pope, representing to him that this use of the wealth of the priesthood was necessary for acquiring friends to support his authority ; and thus deceiving him, they extorted from him an approbation of what he had reprobated in England as impiety and sacrilege.’

This parliament abolished the jurisdiction of the pope in Scotland, and repealed all the acts in favour of the church. Thus far we may approve their proceedings, but as if in order to afford another signal instance how differently men are apt to think even on the same principle in different circumstances, they began to practise the very intolerance which they had so loudly condemned. Though

they had but lately been pleading in favour of liberty of conscience, they seemed, when they had obtained power, to think that no other persons had any right to this liberty of conscience but themselves, as they prohibited the religious worship of the papists under the severest penalties. They denounced, with a bloodthirsty rather than a Christian spirit, that 'all who said mass, or were present at the celebration of it, should be punished for the first offence by confiscation of goods, or bodily suffering, for the second by banishment from the kingdom, and for the third by death.' Nothing can more strongly demonstrate how little the Scottish reformers at this period understood the nature of religious liberty. They had got rid of some of the mummery of the Romish ritual, but they retained its spirit of intolerance.

In 1560, the Scottish reformers composed their first Book of Discipline, in which there are some admirable regulations, and indeed it forms altogether a scheme of ecclesiastical polity very creditable to the good sense of those who framed it, and very favourable to the virtue, the knowledge, and the best interests of those for whom it was designed. The compilers of the Book of Discipline, says Dr. Cook,

'preface their plan of education with these remarkable expressions: "Seeing men, now-a-days, are not miraculously gifted, as in the time of the Apostles; for the continuance of knowledge and learning to the generations following, especially for the profit and comfort of Christ's church, it is necessary that care be had of the virtuous and godly education of youth." For the attainment of this important object, they made the most judicious and salutary regulations. They laid the foundation of their scheme in the institution of parochial schools, which cannot be too warmly extolled, and the beneficial consequences of which cannot be too highly appreciated, such an institution being perhaps essential for successfully cultivating the intellectual and moral faculties. "We judge," they observe, "that in every parish, there should be a schoolmaster, such an one as is able at least to teach the grammar and the Latin tongue, where the town is of any reputation." In the town of the superintendant, academies were to be founded, in which logic, rhetoric, and the learned languages, were to be taught, by competent masters. The design of the academies was to carry on the literary advancement of those who, from their poverty, could not bear the expence of residing at a distance from their friends. It is justly observed, that many advantages might result from these intermediate seminaries. "The children will be brought up under the eye of their parents, their necessities will be more



easily supplied, while those evils will be avoided, which are too apt to overtake youth, when they are sent to strange and unknown places." Living at a period when the advantages of good education were not so widely or so strongly perceived as in more modern times, the Scottish reformers were anxious to extend to as many as they could these advantages; and for this purpose, it was designed even to compel parents, by the censures of the church, to bring up their children in knowledge and in virtue.

The young men who gave undoubted evidence of such genius and talents, as might, when properly cultivated, render them useful members of the church or of the state, were to be encouraged to prosecute their studies, and when the elementary principles of knowledge had been acquired, were to be sent to the university.

Though the whole plan of instruction which the authors of the Book of Discipline recommended, was never carried into execution, yet we

'may consider it,' says Dr. Cook, 'as having secured to Scotland the establishment of parochial schools, and that dissemination of the first principles of literature which, through them, is so widely extended. The happy effects of this upon the moral and religious condition of the people, have now for ages been observed—have furnished a practical confutation of all the wretched sophistry by which the instruction of the mass of the community has so long, and, unfortunately, so successfully, been opposed.'

The Book of Discipline made a suitable provision for the Scottish ministers of the reformed church, nor was it unkindful of providing a comfortable resource, in case of need, for their wives and children at their death. Funds requisite for the support of the poor, were ordered to be 'furnished from the patrimony of the church.' Amongst the miscellaneous regulations contained in this Book of Discipline, we find one which we could wish to see adopted in the English church. 'Churches,' says the Book of Discipline, 'appointed for preaching and ministration of the sacrament, ought not to be made places of burial; but for that use, some other convenient ground is to be appointed, lying in the most free air, and kept to that use only.'

The author of this work (Vol. II. p. 414, 415), seems to think, that it would altogether have been more conducive to the interest of the Scottish reformed church, if the episcopal mode of government had been preserved. He states, that it would thus have been more easy for the church to have retained the possessions of the regular and secular

clergy, which became a prey to the nobles and others, when they were left without a legal owner by the deprivation of the popish bishops.

Dr. Cook argues, that the first Book of Discipline 'sanctioned a form of prelacy' in the office of superintendents, which he thinks, that Knox designed as a permanent part of his plan of ecclesiastical government. But Mr. M'Crie, (*Life*, p. 465), contends, that superintendents were only a temporary institution, occasioned by the paucity of ministers.

The Book of Discipline was presented for the sanction of the convention of the estates which met in January, 1561. But though most of the nobles approved the speculative matter which it contained, yet their selfishness, which was stronger than their devotion, would not suffer them to consent to the appropriation of the ecclesiastical revenues to those important purposes which the Book of Discipline had appointed. It is not, therefore, surprising, that the book itself experienced a violent opposition. Many of the nobles, by whom, if they had either a spark of honour or conscience, it would have been vigorously supported, ridiculed those parts of the scheme which militated against their rapacity and avarice. Some of them had been already enriched by the spoils of the church; and all of them considered the ruin of the Popish establishment as favourable to the gratification of their mercenary views. This base and interested conduct excited the strongest indignation in Knox and the other preachers.

The ecclesiastical situation of Scotland at this period, is very remarkable. The doctrines of the church of Rome, as Dr. Cook says,

'had been proscribed, the celebration of mass had been prohibited, and the Protestant confession of faith had been sanctioned, as containing the tenets which it was the determination of government, should be inculcated; in other words, the reformed religion had been declared to be the religion of the state. Yet, although the functions of the priesthood thus were suspended, the clergy themselves were permitted to remain in possession of much of the wealth which they had been accustomed to enjoy, and their civil rights, although flowing from their ecclesiastical character, were not invaded. They were allowed to retain their seats in parliament, they continued to be summoned to it, and they actually attended this assembly and voted in its deliberations. The ministers, on the other hand, although they regularly officiated, received from the state no pecuniary recompense; and no system of ecclesiastical policy was established. There were thus two churches, a political one, or rather one interwoven

with the law and constitution of the kingdom, and one intended for the instruction of the people.'

The founders of the Scottish reformed church deserve great praise for the courage and constancy which they displayed under the most trying privations: and we may well pardon even some of their bursts of intolerance, when we consider the provocations which they had experienced.

We shall not pursue the thread of this history through the reign of Mary, who arrived in Scotland in August, 1561. The ecclesiastical transactions of her brief sovereignty are so interwoven with the political, that it is almost impossible distinctly to mark the line of separation between them. Dr. Cook continues his narrative to the year 1567, when Mary was deprived of the crown, and the Earl of Murray appointed to the regency. Till this period, a Popish and a Protestant establishment had in fact both subsisted at the same time in Scotland, but on the accession of the Earl of Murray to the regency, a final termination was put to this ecclesiastical anomaly.

The following is the concluding paragraph of Dr. Cook's work, in the sentiments contained in which we perfectly coincide.

'One delightful circumstance connected with the reformation in Scotland, must have struck all who have attended to its advancement. It was a revolution unstained by blood, unsullied by the cruelty of active persecution. That its establishment was too much connected with intolerance, that the antipathy to popery, and the nature of the opposition made to it, were illiberal, cannot be doubted. All this, however, was the fault of the times. The human mind, even in its utmost energy, cannot at once free itself from prejudices which ages have confirmed; and candour requires, that in estimating the merit of the reformers, this should not be forgotten. But their principles, both with respect to doctrine and to discipline, tended to cherish liberality of sentiment. These principles, after every attempt to pervert or to eradicate them, are now gaining ground; and the most enlightened friends of religion in Scotland, while they profess the faith of their fathers, and value as they ought the liberty of professing it, extend indulgence to those who differ from them, mingling what never should be separated, zeal for what is believed to be true, with the patience of forbearance, and the mildness of charity.'

The reformation in England appears to have been effected by the government against the general sense of the people; but, in Scotland, it was produced by the general efforts of the people, in spite of the stubborn opposition of the sovereign. The reformation, which was begun in this

country by Henry VIII. and which may be said to have been completed by Edward the VIth, could never have been so totally repressed as it was in the reign of Mary, if the majority of the people had not been unfavourable to the doctrine of the reformers. When Mary re-established the mass, she probably did what was agreeable to seven tenths of her subjects; and if she had not been so active in rendering the public opinion adverse to the Romish church by burning so many heretics, who proved the most efficacious teachers of the reformation, it is not probable, that the nation would so readily have renounced the errors of the church of Rome in the reign of Elizabeth, or that the numbers of the Papists would have been so rapidly diminished. The Scottish reformation shows what the general sentiment may effect, even when running counter to the government, and the English reformation proves, that government may often safely anticipate the pace of public opinion, and accelerate great and important reforms, before the period in which they would be demanded by the general voice of the people.

This history of the reformation by Dr. Cook, is very creditable to his impartiality and research. The narrative is clear, and the language easy and unaffected. It contains much fewer Scotticisms than we have lately noticed in the production of our friends on the other side of the Tweed.

ART. IV.—*An Introduction to the Theory and Practice of Mechanics, in Five Books, for the Use of Schools, illustrated by Examples. By W. Marratt, Teacher of Mathematics, Boston. Hellaby, Boston. Lackington, London, 1810, pp. 451, 8vo.*

THE writer of this treatise does not pretend to any discoveries nor inventions in mechanics; his object is only to render the subject more easy and familiar, and to deliver it in a form suitable to the purpose of school education. The improvements which he has proposed to make upon the treatises of preceding authors, may be reduced to three heads; the exclusion of fluxions; introducing examples upon the principles contained in the theory; and a better arrangement and demonstration of the propositions. We shall examine each of these points, in order to ascertain what merit Mr. Marratt may claim from them.

How far the exclusion of all investigations by fluxions

is well judged, may be questioned. It may be said, that it is always desirable to convey instruction in the most familiar manner, and at the least expence of previous study; that there is a degree of perspicuity and certainty in the demonstrations of the old geometry which cannot be attained in fluxional investigations; and that for this reason a preference should be given, particularly in the education of young persons, to the former method. But it is to be considered that the range of mathematical science has, of late years, so far extended into inquiries to which the new geometry is necessary, that it has become an essential part of a mathematical education; and on this account it appears the better mode that the pupil should be instructed in fluxions, as one of the elements, before he proceeds to the study of mechanics, or any other branch of mixed mathematics.

Mr. Marratt, while treating this subject (*sit verbo venia*), appears to be wanting in *perspicacity*, and to our seeming has been misled by some misconception relative to the use of fluxions in an elementary treatise. The question is not between two different methods of effecting the same object; the choice lies between putting the reader in possession of certain propositions of some importance to a competent knowledge of mechanics, or leaving him in ignorance of them. If all that is requisite to be known in mechanics could be effected by means of geometry alone, there would be little reason to complain of the exclusion of other modes of investigation. It is to be wished, that in every instance where it can be readily applied, the ancient geometry should be used, and that the fluxional analysis should be resorted to only where the former method will not avail. This is the principle laid down and pursued by Dr. O. Gregory in his work upon Mechanics; and Mr. Marratt having in the progress of his compilation arrived at the same conclusion, has thrown into an appendix some of those propositions which in Dr. Gregory's book are interwoven with the system in regular series as they occur.

The writer has not bestowed sufficient care in the selection and arrangement of the examples set down as exercises upon the principles delivered in the theory. Finding no assistance in this respect from previous treatises upon mechanics, he has picked up his questions (where alone perhaps it occurred to him to seek them) from popular books, and chiefly from such as do not profess to treat upon that subject; a very great proportion of his questions are taken



from Clare's Exercises upon Arithmetic. Hence by far the greater part of his examples are confined to the easiest and most obvious principles, such as are currently familiar; while more remote and less known properties, which on that very account it is of more importance to impress upon the reader's attention, are passed over. From the same cause also the character of his questions is the being easily reduced to numerical calculation; we, however, are of opinion, that they should be so given as to require some process either of algebra or geometry to bring them into a state proper for computation. Many examples upon this subject which would have been very useful and proper for a work of this nature, might be selected from the Diaries and other publications of a similar description. It is further to be objected in respect to his examples, that they are often inserted in improper places; as, to cite one instance, among others, at the end of section 5, which treats of the strength of timber, we find questions concerning the properties of the Lever, which are treated of in section 4. The answers also are frequently erroneous, and in some cases (particularly in those relating to the strength of hollow cylinders), the error arises from assuming a false principle of solution in direct contradiction to a proposition which they immediately follow.

Less would have been said respecting the examples given in this work but from a persuasion, that if well treated, they might have been very useful. A judicious collection of questions drawn from familiar objects, and from incidents which fall under frequent observation, and which may be solved by propositions previously demonstrated, would be serviceable both in imprinting the principles upon the memory, and in shewing the mode in which they are to be applied to actual circumstances. It is not a new observation, that an example will often convey to the student not only the application, but the meaning of a proposition, which before was imperfectly or improperly understood; or, in other words, will become at once a rule and an example.

An extract from the preface will shew what course Mr. Marratt assumes to have followed in the composition of the theoretical part of this treatise.

'Every article has been written *de novo*, and in demonstrating a proposition, after having carefully considered the several demonstrations of former writers, if he' [we presume he speaks of himself], 'could not, according to his own judgment, make out a plainer, he has inserted the substance of the easiest he could

find : after this confession, the reader will perhaps not be surprised when he finds, on perusing the work, that the author has not always cited his authorities. This method has been carefully followed throughout the whole work ; and as no claims to originality are advanced, he will feel insensible to any charges of plagiarism that may be urged against him.

There needs no argument to recommend this method of compilation ; the only objection is, that the researches of the writer have not in any great degree attained their object. Dr. Olinthus Gregory had been before-hand with him, and he was not only an athlete of mathematical learning, but he was competent to descend into this scientific amphitheatre ; and with sound and discriminating judgment display in conflict the mathematical reasoning of his vigorous mind. Gregory had already performed the task to so much effect, that he left Mr. Marratt no other labour but that of 'writing the articles *de novo*,' (the phrase is Mr. Marratt's), in order that they might not be literal copies of their archetypes in Dr. Gregory's book. Whether this should be considered as unfortunate for Mr. Marratt, his readers may decide ; if it deprives him of the merit which might be claimed from such a compilation, it may at the same time be supposed by those who compare the two works that this treatise would never have been written, had not Gregory's been previously published.

With the exception of the first section in which the writer has followed the statics of Monsieur Monge, the propositions and their demonstrations given in this treatise, are the same as those laid down by Dr. Gregory, with no other difference than that those propositions which require a solution by fluxions, are placed in the appendix, and the language throughout is slightly varied. We have found neither improvement nor variation in the theory ; the search for the new propositions mentioned in his preface, has been equally unsuccessful : articles are omitted which might with propriety have been retained. The Scholia and observations occasionally introduced, flow from the same source. The gentleman himself talks about 'charges of plagiarism,'

——— 'Tis conscience makes him squeak.'

Let the two short extracts which follow, be the test, whether the plagiarism is well disguised ; and our readers may be assured, that every page of his book presents resemblances no less striking.

'This proof supposes, that after the plane strikes a particle, the action of that particle entirely ceases : whereas the particles

after they are struck, must necessarily diverge and act upon the particles behind them; thus causing some difference between theory and experiment.' Gregory's *Mechanics*, p. 510.

'In proving this proposition, it is supposed, that after the plane strikes a particle, the action of that particle immediately ceases, and that it is, as it were, annihilated; but, after the stroke, the particles must necessarily diverge, and consequently retard the velocity of the particles behind them; from which circumstance, a difference arises between the theory and experiments.' Page 255.

Mr. Marratt, however, sometimes grows bold, and venturing for a short time to slip the leading strings in which he has prudently confined himself, surprises his reader with some performance of his own. In these exertions of independence, he has displayed a glaring perversion of judgment and deficiency of clear perception. One instance of this will be sufficient to fix the opinion of the reader; it is a remark annexed to the definition of Inertia.

He commences by observing with Dr. Gregory, that Inertia is not a force, and for the same reasons as are given by that author; one of which is, that if it were a force, 'it must be of some definite quantity in a given body, and an impressed force less than that would not move the body; whereas any impressed force, however small, will move any body, however great.' To this, a note from 'LAPLACE' is added, which to us, who are

(Nullius addicti jurare in verba 'MAGISTRI,')

is not a clear elucidation of the property commonly understood by the term Inertia, but which Mr. Marratt thinks 'a very natural manner of contemplating it,' the design of which is to shew, that it is not a resistance. Here, if Mr. Marratt err, he errs with great authorities. Having established, that Inertia is neither a force nor a resistance, he immediately transforms it into a resistance in the next sentence: 'Under the same circumstances, equal quantities of matter are found to resist equally; it is evident, therefore, that the Inertia is always proportional to the quantity of matter.' This inference of a constant proportion from an accidental equality, may not appear to close reasoners to be very logically deduced; and probably the author, upon second thoughts, was of the same opinion; for after some other observations, he offers another proof. He assures us, that

'if one particle be added to a body, the Inertia of the mass is increased, and if any particle be taken away, the Inertia is di-

minished. This clearly shews, that it exists *independently* in every particle, and that the whole Inertia is the aggregate of the Inertia of all its parts.'

If so, the Inertia is 'of a definite quantity in a given body;' and what then becomes of the argument first cited, and designed to shew, that Inertia is not a force, because it is NOT 'of a definite quantity in a given body?' One of these arguments must be false; and if the first be abandoned, as it appears to be, how is it shewn that Inertia may not be a force? Thus, after having proved, that it is neither a force nor a resistance, the compiler, in our apprehension, has endeavoured to prove, that it certainly is a resistance, and may possibly be a force,

'And finds no end in wand'ring mazes lost.'

It is not our intention to fight with shadows; this reasoning carries with it its own refutation. Has Mr. Marratt a clear conception of the metaphysical properties of matter and forces? Has he not confounded the idea of Inertia with that of the quantity of motion, and the power required simply to alter the state or condition of rest, with the motive force necessary to generate a determinate celerity?

Let us refrain from detailing other errors as gross as this; and from observing upon frequent faults both in reasoning and language: it is sufficient to observe, that whenever he has ventured to deviate from Gregory (which is but seldom), he has fallen into lamentable inaccuracies. No other end can be promoted, nor is it easy to believe any other end could be proposed, by the publication of this mutilated copy of a work so recent and well known, than the private views of the author. If he has been deluded into a belief, that he has mathematical talents, it is time to undeceive him: this production is unworthy in itself, and it holds out no promise of any benefit to science from his future exertions. Mr. Marratt, whom the title-page announces a teacher of mathematics, should be advised not to waste his time in fruitless attempts to become a public instructor; let him confine his attention to the humbler task of instructing his pupils, in which employment, with care and assiduity, he may probably be useful and respectable. The selling his own book to his pupils, may be profitable to himself; but their improvement should be the legitimate aim of an instructor; and for that purpose, he has only to put into their hands the excellent work of his predecessor.

ART. V.—*The Lives of John Selden, Esq. and Archbishop Usher; with Notices of the principal English Men of Letters, with whom they were connected. By John Aikin, M. D.* London: Matthews and Leigh, 1812, 8vo. 10s. 6d.

SELDEN and Usher are two names which will always be eminently distinguished in the literary history of this country. The erudition of both was superior to that of their contemporaries, and excited the admiration and the respect of the scholars of foreign nations. They lived in the same period, and attained nearly to the same age. Usher was born January 11, 1580-1, and died March 21, 1655-6: Selden was born December 16, 1584, and died November 30, 1654. Usher, therefore, was about four years older than Selden, and survived him a little more than a year. The pursuits of these two great men were not entirely similar; but the difference between them was constituted more by the diversity of their professions than their tastes. Both were fond of the study of antiquities; but Selden was more attached to the antiquities of the law, and Usher to those of the church. Both were indefatigable in the pursuit of knowledge, and prosecuted the most laborious researches with the most patient assiduity. Both were lovers of truth; and, though Selden exercised more freedom of opinion on particular topics than Usher, yet, considering the times in which they lived, which naturally tended to precipitate men into extremes, both were persons of exemplary moderation. If Selden questioned the divine right of tithes, Usher, though a bishop and an archbishop, considered prelacy in its present form and its present privileges, rather as a matter of political expediency than of evangelical institution. He did not question the ordinances of a church which had a presbyterian form of government.

The education of Usher, the inclinations which that education had cherished, if it had not excited, together with those topics which constituted the favourite discussions of the times, naturally led him profoundly to study those points of controversial theology which were then most warmly agitated between the church of England and the church of Rome. Those points were, at that time, in almost immediate contact with temporal interests of great magnitude and importance; and hence they excited a degree of ardour which it is hardly possible to conceive



in the present day, when the doctrines of the real presence, the infallibility of the church, and the supremacy of the Pope, &c. are considered as too palpably absurd to merit discussion, or are regarded with general indifference. But what is now a dumb torpor amongst divines, was then an inflammable sensibility; and where the most listless apathy is now seen, the most eager curiosity was then felt. The triumph of protestantism over the papacy, was preceded by a vigorous and obstinate conflict, in which the great armory of scholastic erudition was exhausted of every weapon of aggression or of defence, and in which the respective combatants exerted every energy of body and of mind. It was particularly a grand trial of intellectual strength; and both wit and argument, both flippant sophistry and recondite learning, were employed on either side with great exacerbations of resentment and great fury of zeal. But, as in the physical world, the storm always ultimately produces serenity, the theological hurricane gradually settled into a temper of more charity and moderation; and the mind, rendered active and acute in the discussion of the several points of ecclesiastical controversy, acquired a fitness for more scientific toils, and for pursuits more congenial to the interests of general literature and to the advancement of useful knowledge. - The reformation having once let loose the powers of thought on theological subjects, the mind, naturally free and excursive, soon learned to expatiate on other topics of enquiry which are intimately connected with the civilization and the happiness of man.

We shall not exhibit a meager and jejune epitome of the lives of the two great men, which Dr. Aikin has here pourtrayed with much fidelity and elegance, but shall select a few of the particulars relative to each, which are most characteristic of the individuals themselves, and most likely to interest the general reader, whilst they will furnish specimens of the style and sentiments of the present performance. Dr. Aikin appears to have bestowed a laudable diligence in drawing the biographical materials for this volume from the best sources of information; and he has put them together in an interesting form. Though he has had to detail circumstances and events which are apt to excite very strong and opposite feelings of love or enmity, of approbation or abhorrence according to the sect to which the person belongs, or to the opinions in which he has been educated, he has displayed a very creditable degree of impartiality. For, few men are sufficiently sage

to keep their sympathies and antipathies, their predilections and their enmities under a reasonable controul; but, unless the biographer and the historian can do this, what reliance can we place on their veracity? Will they often have sufficient candour not to falsify or misrepresent facts which are in opposition to their prejudices when they can do it without much fear of detection, or much dread of shame?

John Selden, whose life has the first place in this volume, after obtaining some proficiency in classical literature at the free-school at Chichester, was entered at Hart-Hall in the university of Oxford at the age of fourteen. He resided four years in the university, when he repaired to the metropolis to prosecute the study of the law. But his genius, as Dr. Aikin remarks, was more inclined to researches in his study into the history and the antiquities of the law, than to the practice of it at the bar. His first works exhibited ample proofs of his turn and capacity for historical and antiquarian research. His largest English work, and, as his present biographer remarks, 'that which affords the most copious display of his profound research into the history and antiquities of his own and other modern countries,' was his *Titles of Honour*, which first made its appearance in 1614. The first edition of his treatise on the Idolatrous Worship of the Syrians, '*De Diis Syriis*,' was published in 1617. This work appears to us a vast mass of erudition, but not properly methodised; nor carefully digested. This character will, perhaps, be found applicable to most of the writings of this learned man. Selden in his researches into eastern and particularly Jewish antiquities, trusted too much to the writings of the Rabbins, whom he read with too little discrimination and quoted with too little selection, without considering that they abound more in falsehood than in truth. They besides contain only a very few grains of useful information, compared with the mass of chaff and husk which are piled up in the writings of the Jews.

The next work of Selden was one which exposed him to the resentment of an order of men whose ill-will it has been sometimes said to be more easy to excite than to appease. In his '*History of Tythes*,' he indirectly invalidated the divine right to that powerful auxiliary to the truth of the established creed. But the clergy of the present day will probably be satisfied with their indisputably legal claim to the tenth of the produce of the land, without being angry with Selden for not grounding their

right to this mode of maintenance on a plea of more questionable origin.

When Selden was called before the High-Commission court to answer for this publication, he appears to have acted with a want of firmness, which we are by no means willing to think at all dishonourable to his character. For, all men have not sufficient stiffness of nerve or vigour of resolution to maintain consistency of opinion against the terrors of imprisonment. And this High-Commission court could, at this time, support their injunction of orthodoxy not only by the horrors of a prison, but the horrors of the rack. Those persons, who have been most ambitious of the honours of martyrdom, have not always been men of the most amiable disposition.

'My good Lords,' said Selden, 'I most humbly acknowledge the error which I have committed in publishing the History of Tythes; and especially in that I have at all, by shewing any interpretation of holy Scriptures, by meddling with Councils, Fathers, or Canons, or by what else soever occurs in it, offered any occasion of argument against any right of maintenance, *jure divino*, of the ministers of the Church of England,' &c. &c.

'Besides this forced submission of the writer, the book was prohibited by the same authority; and while his hands were tied up from publishing any thing in his own defence, free liberty was given to every one who chose to attack him or his history with all the virulence of interested polemics. Of this he complains in a letter, dated Feb. 3, 1619, to Edward Herbert (afterwards Lord Herbert of Cherbury), then ambassador to the court of France, to whom he transmits some manuscript notes on the work of one of his censurers. He also affirms, in his "*Vindiciæ Maris Clausi*," that at an audience of the king at the time when Moutagu was preparing his confutation of the History of Tythes, his Majesty sternly forbade him to make any reply, using these words: "If you or any of your friends shall write against this confutation, I will throw you into prison:"—a truly royal way of interposing in a literary controversy!

But though Selden was thus menaced with persecution for impugning the divine right of tithes, it appears from a book published by authority in the reign of Queen Elizabeth under the title of '*An Admonition to the People*,' that it was expressly affirmed to be '*an error of the Papists to hold that tenths and offerings are in the church jure divino, and amongst their greatest and their grossest errors*.' Is it thus that what is called orthodoxy varies with the fluctuations of policy and of interest?

We pass over the parliamentary conduct of Selden in the latter end of the reign of James, and in that of Charles I.

till we come to the assembling of the Long Parliament on the 3d of November 1640, in which Selden was chosen one of the representatives for the university of Oxford. When the House of Commons prosecuted the reformation of abuses in the church with an impetuous zeal, and 'some from political and others from theological motives, were bent upon overthrowing the existing church establishment. Selden steered a middle course, as one who was an enemy to the usurpations of ecclesiastical power, yet was friendly to the doctrine and discipline of the church of England.' Certain ministers having presented a remonstrance to parliament respecting church government as then exercised, a kind of logical skirmish took place between Selden and Harbottle Grimston, in which the former argued against the discussion of religious topics in that House. The contest, as reported by Rushworth, affords a curious specimen of the mode of reasoning then sometimes practised in the House of Commons. The subject was the suspension of ministers from their function by episcopal authority. Grimston thus states his argument: "That bishops are *jure divino* is a question; that archbishops are not *jure divino* is out of question. Now that bishops, who are questioned whether *jure divino*, or archbishops who out of question are not *jure divino*, should suspend ministers that are *jure divino*, I leave to you to be considered." Selden retorts: "That the convocation is *jure divino* is a question; that parliaments are not *jure divino* is out of question; that religion is *jure divino* there is no question. Now, Sir, that the convocation, which is questionable whether *jure divino*, and parliaments, which, out of question, are not *jure divino*, should meddle with religion, which, questionless, is *jure divino*, I leave to your consideration." This, however, was mere dialectical fencing; for Selden well knew that there was a standing committee of religion in parliament, and that the ecclesiastical discipline and government, if not the doctrines of the church, were regarded by a large party as proper subjects of parliamentary discussion.'

That the political conduct of Selden at this period was not very displeasing to the court, is evident from this circumstance, that 'a serious design was entertained of appointing him keeper of the great seal.' It does not appear that the offer was ever actually made, but, if it had, there is little doubt but what it would have been rejected. Mr. Selden had concurred in most of the measures of the parliamentary party, and though his love of ease, his fondness for retirement, and his singularly studious habits, made him solicitous to prevent the confusion and havoc of a civil war, yet his natural prepossessions were certainly more in favour of the parliament than of the king. But, in civil broils, when laws are dumb, lawyers

are not in general those persons who are most disposed to act with energy and decision. When the fixed rules and precedents of the profession, to which they belong, are superseded, by the pressure of necessity and the violence of the times, they are apt to fluctuate in uncertainty, and, at least, not to act on those enlarged views of the public interest which a more enlightened patriotism inspires.

The conduct of Selden, which was, in a high degree, moderate and impartial, does not appear to have afforded entire satisfaction to either of the contending parties. He was, at different times, an object of jealousy and distrust to both.

'When the points of excommunication and suspension from the sacrament as part of the discipline in the new establishment of religion, were debated in the house, September 3, 1645, Selden gave his opinion on the subject in the following observations: "That for four thousand years there was no sign of any law to suspend persons from religious exercises:—that under the law every sinner was *eo nomine* to come and offer, as he was a sinner; and no priest or other authority had to do with him, unless it might be made to appear to them whether another did repent or not, which was hard to be done. Strangers were kept away from the passover, but they were pagans. The question is not now for keeping pagans in times of christianity, but protestants from protestant worship. No divine can shew that there is any such command as this, to suspend from the sacrament. If, after Christ suffered, the Jews had become christians, the same ground upon which they went, as to their sacrifices, would have been as to the sacrament. No man is kept from the sacrament *eo nomine* because he is guilty of any sin, by the constitution of the reformed churches, or because he hath not made satisfaction. Every man is a sinner; the difference is only that one is a sinner in private, the other in public: the one is as much against God as the other. *Dic ecclesie* in St. Matthew meant the courts of law which then sat in Jerusalem. No man can shew any excommunication till the popes Victor and Zephyrinus, 200 years after Christ, first began to use it in private quarrels: whence excommunication is but human invention: it was taken from the heathen."—*White-lock's Memoir*.

In 1646 Selden committed to the press one of his most interesting works, entitled 'Uxor Ebraica,' &c. in which he discovers a profound acquaintance with the nuptial rites, &c. of the Jews. At this time he appears successfully to have interposed with some of the leaders of the parliamentary party in behalf of the university of Oxford, and this noble seat of learning was probably saved by his exertions from the spoliation of fanaticism and ignorance.



In 1650 Selden published his learned treatise '*De Synedriis et præfecturis juridicis veterum Ebraeorum*,' in which he has developed a large part of the ecclesiastical polity of the Jews, which he has also discussed in some of his other works.

'In the year 1654 the constitution of Selden began to give way, and the infirmities of age to gain ground upon him. His intense studies are, of course, assigned by his biographer as the cause of a decay which may be reckoned as somewhat premature, since he had not reached the age of seventy; but the annals of literature present so many instances of the longevity of persons devoted to study, that a learned life when attended with temperance, and a due share of external comforts, can scarcely be admitted among the general causes that abridge the natural term of human existence. Sensible that his end was approaching, he sent for his friends, primate Usher and Dr. Langbaine, with whom he discoursed concerning his state of mind. He observed "that he had his study full of books and papers of most subjects in the world; yet at that time he could not recollect any passage wherein he could rest his soul, save out of the Holy Scriptures; wherein the most remarkable passage that lay most upon his spirit was Titus ii. 11, 12, 13, 14."'

This great lawyer and antiquary breathed his last on the 30th of November, 1654, when he wanted sixteen days of completing his seventieth year. Selden was a reclusive scholar, of unwearied industry and constant application. His books, if we may so express it, constituted the favourite locality of his existence. In them he appeared to place his sole ambition and his chief happiness. But his various researches, profound and constant as they were, did not entirely unfit him for the duties of more active life, and certainly did not indispose him to the vigorous discharge of those offices of kindness and friendship, which, all scholarship is rather a mischief than a benefit, rather to be deprecated than desired, if it render the individual incapable of performing, or unwilling to perform.

We shall conclude this sketch of his life with the remark of his elegant biographer, Dr. Aikin, that though the works of Selden are

'probably little read at the present day, either for want of curiosity on such topics, or because the additions he made to the stock of learning have been employed by later writers to more advantage, he must ever be reckoned among the chief literary boasts of his country, which has not greatly abounded in persons of such profound and multifarious erudition.'

We reserve the life of Usher for the next number of our review.

ART. VI.—*Observations on Ophthalmia, and its Consequences.* By Charles Farrel, M. D. Surgeon to his Majesty's Forces. Murray, 8vo. 1811.

WE are heartily tired of treatises on ophthalmia; and though we assure Dr. Farrel that we have carefully perused his publication, and think it very creditable to his talents, we must be excused from entering into any detail of its contents. We must confine ourselves to a few remarks, which have occurred to us during the perusal.

We shall first extract a part of a note (p. 48) describing a remarkable phenomenon in natural history. It is as follows:

'The formation of salts on the walls of the houses of Alexandria, and the absolute disintegration of the calcareous stone of which the walls are built, form an interesting subject of chemical inquiry. The stones have totally disappeared in parts of the walls of many houses, and the mortar in which they were bedded remains. It would be taking me too much away from my present subject to enter into an explanation of the fact. I shall content myself with briefly mentioning that it appears to me that the demolition of the stone is effected by its particles being separated and detached from one another by the crystallization of salts in its pores, and by a part of its composition going to the formation of saline compounds. Perhaps it is in the same way that the calcareous stones used for the construction of the ancient Syracuse, and many other cities, have disappeared, as it is said, from the face of the earth.'

Dr. Farrel agrees with those practitioners, who consider the Egyptian Ophthalmia to be a contagious disorder; but he has not advanced any new or striking facts in confirmation of this opinion. In the treatment of the severer cases of this affection, called *ophthalmia gravis*, he trusts principally to bleeding from the temporal artery, which he greatly prefers to taking blood from the arm, or even from the jugular vein; though he thinks very favourably of this latter operation. It may be useful to transcribe what he says of bleeding from the temporal artery, as we believe the majority of our ordinary surgeons are not well acquainted with it.

'With respect to the operation of opening the temporal artery, I perform it generally on the anterior branch of that vessel. Some purpose, independently of the extraction of blood from the system in general, and that too from a part so contiguous to the inflamed spot, may be answered by opening this

branch, as it communicates freely with the vessels which supply the internal and external parts of the eye. The operation itself is not only free from danger, but inconvenience. Before dividing the integuments, it is necessary to ascertain precisely the course of the artery, which is easily done by means of its pulsation. This being settled, an incision, somewhat less than an inch long, is to be made in a transverse direction to the artery, and carried down until it is laid bare. The vessel is now to be opened with a lancet, or by a gentle stroke of the scalpel used for dividing the integuments. When as much blood as is necessary is taken away, it is advisable to cut the artery across by another stroke of the scalpel. The wound is now to be cleared of blood, its sides brought neatly together, and retained so by a slip of adhesive plaster. This precaution secures, in general, against any after bleeding; but in order to guard more effectually against this event, a small compress of lint may be applied on the adhesive plaster, and secured by one or two turns of a roller round the head. I have sometimes succeeded in obtaining as much blood as I required by puncturing the artery with a lancet, as is done in the operation of letting blood at the arm. I am informed by a medical gentleman in the army, that this is his usual mode of taking blood from the temporal artery, and that he seldom fails in obtaining as much blood in this way as he wishes to draw off.

It has been an opinion, that, in many cases, a sufficient quantity of blood cannot be taken away by this mode of operating. But Dr. Farrel says that he has not failed in this respect in more than one instance out of an hundred. He has never attempted dividing the artery below its bifurcation, and has avoided touching any part of it but its anterior or posterior branch. As this method of bleeding is very simple, and it seems to be established that it is more efficacious than the common methods of drawing blood in severe cases of ophthalmia, it ought to supersede them in the treatment of such diseases.

It must ever be borne in mind, that under every treatment of diseases, the cure is essentially performed by nature; that is to say, by the inherent powers of the constitution; and that the business of the physician or the surgeon is to aid and regulate the natural processes of restoration. Unhappily this is often so little attended to, that by our impatience, and constant meddling, we often retard the cure which we intend to promote. In the following paragraph Dr. Farrel very candidly admits the potency of nature in cases where art has appeared to fail. He says,

‘I have now to observe that time alone often effects in chro-

nic ophthalmia, what cannot be accomplished by the utmost exertions of human art. I fear that we sometimes carry our assiduousness in the application of remedies to a culpable degree. I am led to believe that too much interference with the eye, and especially the too frequent use of scarifications, and the too frequent use of caustic, or the use of too strong stimulant, or astringent collyria, have often kept up the redness, watering, and other marks of chronic inflammation of the eye, and that the disease has often been rendered more obstinate and unmanageable by the too free use of these means. When therefore we find that our remedies, after a trial for a certain length of time do not produce the desired effect, it will be advisable to desist from the use for some time, and to trust, during the interval, to the cleanliness and repose of the eye. The subsequent effects of astringent collyria, and, in fact, the effect of every remedy calculated to remove the disease, is much increased by a cessation of this kind. I candidly confess, that I have been obliged, from downright want of success, to desist altogether in some cases from interfering with the eye, and to commit the chance of recovery of the patients to the effect of time, and to their own precautions in guarding against every thing likely to aggravate their disease. The result was often much more favourable than could have been well expected in such unpromising cases. I have often, with much satisfaction, observed that ulcers on the cornea, which appeared stationary; red vessels of the cornea which could not be obliterated; and opacities of the cornea which resisted every means, have all come to a happy determination in time when the patient was committed to the efforts of nature. The appearance of the eye improved, with the re-establishment of the general health, without the aid of any one topical application to the eye. It will be often, however, necessary to give seasonable assistance to the efforts of nature, in order both to accelerate and perfect the cure. Even cicatrices of the cornea which threatened at first to cause permanent blindness, have diminished in extent and density by time, and as much sight has been regained as enabled the person to perform many of the active duties of a soldier. These fortunate results were always accompanied, I might say, brought about, by the re-establishment of the general health.

These observations evince candour, intelligence, and discernment; and, in conjunction with the general execution of the work, impress us with a very favourable opinion of the writer.

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ART. VII.—*The Adventures of an Ostrich Feather of Quality.* Sherwood, 1812. Foolsap 8vo. 5s.

THIS is an ingenious little piece of satire, and very

successfully framed upon the model of Chrysal. Indeed the spirit of the Feather, if not so deep a reasoner, is at least a much more lively and entertaining companion, than the Genius of the Mine. Nor does he act the part of a mere male gossip, but is made happily instrumental in bringing about a family arrangement of the greatest importance to the two young ladies who are first introduced to our acquaintance as the heroines of the tale. The following scene, of which the principal actress will immediately be recognized by most of our readers, may serve as a specimen of the spirit with which it is executed.

‘I was in a good deal of request with the duchess; I graced her head for court, and for all high dress days. She thought me peculiarly becoming, and was pleased to wear me more frequently than any other feather in her possession. But I was soon doomed to forego the honours her grace heaped upon me; for you must know, that having sat very late at a loo-table, with increasing bad luck, she determined to try her success at the more serious game of guinea whist. This, with betting high on the odd trick, was vastly agreeable; and her grace was making up the deficiency in her purse and her lost time at the loo-table, when a circumstance occurred, which lost her the rubber she was on the eve of winning with all her bets. She had calculated the trumps to a pip; and was assured she had the best club in her hand, which, by good play, would gain her the odd trick; on which her *life and soul*, as she emphatically expressed it, depended; when—oh, unfortunate! the bandeau, to which I was attached, some how or other became loose, and I was within an hair’s breadth of being precipitated on one of the wax lights. The bandeau nearly slipping over her eyes, she laid down her cards to replace it; but not being able to accomplish it in the instant, and the exclamations around of—Oh! you will set fire to your head! and—that beautiful feather will be spoiled! and—let me assist you! her grace, in her impatience, snatched me and the bandeau from her head together, and would inevitably have consigned me to the flames, had I not been attached to a most brilliant diamond aigrette.

‘Do—said her grace to a young nobleman who was standing at her elbow, watching the game, and anticipating the certainty of winning all he had betted—do take this vile abominable thing, and feather, and hold it till I finish the game. The confusion which this little circumstance made, had entirely put her grace’s calculations out of her head; and on resuming her cards, she negligently exclaimed,—clubs, I think, are trumps; and threw down the very card that was to give her the game, a moment too soon; for diamonds were trumps, and her adversary held the only one in the house, and of course trumped her club, on which depended her success. The consequence



was, that he made another trick, and annihilated, in a moment, all the golden dreams of happiness which so many had been flattering themselves were within their grasp. "Hell and the devil!" exclaimed Lord G.—her grace's partner, throwing himself back in his chair, "why, what upon earth are you thinking of? Do you see what you have done?" Her grace turned pale; and cursing her own stupid head for making such a blunder, added, with great coolness,—Well, I cannot help it now. Why, you had the game in your hand, resumed his lordship. I had, indeed, returned her grace; but you see, George, leaning her arms on the table, and displaying the palms of her beautiful hands, I have played the base Judean, and thrown the prize away! It was a devilish mistake, but it cannot be helped; therefore you must make the best of it. Confound it all! said his lordship; aye, not exempting myself, George, said her grace: for by the Lord I am ruined past redemption! I must go and consult my pillow, so as to arrange matters, that I may pay all you good people to-morrow at three o'clock, said she, making a graceful inclination of her person to those around the table, who had so unexpectedly profited by her mistake; and then, with the cool *non-chalance* of a woman of rank—Do, Lord B.—see for my carriage. It was soon announced, and she departed with the admiration of the *winning* part of the company, for her magnanimity in bearing her disappointment so patiently.

'Patiently indeed!—Her grace received me from the hand of the young lord who had had the care of me, with the most bewitching smile. Ah! my poor unfortunate feather! said she; and stepped into the carriage.—She was no sooner seated, than she threw me with violence on the opposite seat, muttering through her teeth a malediction on all feathers of every description. Then, throwing herself into a corner of the coach, and putting up her feet on the opposite seat, she exclaimed,—What an unfortunate devil I am! How, in the name of furies, am I to pay these horrid wretches? It was half past four when her grace entered her bed-chamber. I cannot go to bed, said she, throwing herself on a couch. Here, Friponne (to her maid) take this *horrid, beastly* feather, and never let me set eyes on it again; it has ruined me. Ah, mon Dieu, exclaimed Ma'amselle, how did it do dat? Oh do not ask me, for I shall go mad, returned her grace. What time did the duke come home? Eleven; and retired to rest at twelve. Happy man! said her grace, with a sigh. Do, Friponne, call up Old Claypole, the steward, about six o'clock; and tell him *I must* see him directly; and then tell Du Front, his grace's valet, to acquaint the duke, I will have the pleasure of breakfasting with him this morning.'

It would be doing the author of this little performance  
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injustice to anticipate any further the entertainment which it is calculated to confer on her readers. The succeeding breakfast scene between the duke and duchess is most happily conceived, and executed in a very lively and characteristic manner. The character of the wealthy Miss Molass, and the affecting story of the little Jewess, are, at least, equally deserving of praise. Both have the appearance of being sketches (we have reason to believe, faithful sketches) from real life. We cannot help hoping that the Ostrich Feather may, some day or other, be induced to redeem the pledge which it is made to give, by recounting other incidents of its varied existence in the world of fashion and intrigue.

**ART. VIII.**—*Twelve Sermons on various Subjects; and a Narrative of the first Appearances of our Lord, on the Day of his Resurrection, with Notes. By the late Rev. Gabriel Stokes, D.D. Chancellor of the Cathedral of Waterford, Rector of Desert Martin, Chaplain to the most Rev. William Archbishop of Armagh, and Fellow of Trinity College, Dublin. London, Cadell, 1812. 8vo, 10s. 6d.*

WE are informed in the preface that

'the present volume is a selection from about 150 sermons, most of which are written at length; but of many brief notes only remain.' \* \* \* 'None of these sermons, except the last, were prepared for publication.' \* \* \*

The sermons in this volume are on the following subjects:

'On the Goodness and Wisdom of God, displayed in the Creation;' on loving our Enemies;' 'on universal Good Will and the Happiness it tends to Produce;' 'farther Explanations of the Virtue of Charity and Cautions against Errors concerning it;' 'on Family Affection;' 'on improper and unguarded Conversation;' 'Refusal of a sign;' 'Vice, the Consequence of Disbelief in a future State, in two Parts;' 'on the Reasons why Parables were explained to the Disciples only;' on the Danger of perverting Scripture;' on St. Paul's Conduct and Character.'

Most of these topics have been so repeatedly discussed by divines, that, if Dr. Stokes have not produced any thing new on such familiar themes, it is no reflection on his learning or ingenuity.

In the first sermon on the goodness of God, the author

has drawn his arguments from those parts of the creation, the direct and palpable tendency of which to promote our happiness more immediately excites the sensation of goodness, and consequently of gratitude, which is the reflex sense of goodness, in our hearts. The general result of the reasoning is, as it ought to be, to dispel distrust, and to excite an affectionate confidence in the providential government of the world.

When Dr. Stokes discourses on the Christian duty of loving our enemies, he remarks that though we are required to do this, 'not a word hints that we should love them for being so.' The precept of Jesus is directly opposed to the then received maxim amongst the Jews, which he produces, thou shalt '*hate* thine enemy;' to which he opposes his own authoritative saying, '*Love* your enemies,' \* \* \* which appears, from the context, to be equivalent to *Hate not your enemies*. Do not regard them with that malevolence which may incite you to be active in doing them all the evil in your power. Do not let a vindictive spirit compel you deliberately to *exclude*, even an enemy, from any of the operations of your beneficence. Instead of rendering evil for evil, rather be willing to render good for evil, when you have the means or the opportunity. This is the plain sense of the precept; and nothing is enjoined which is irrational or absurd, at direct variance with human nature or the human sympathies. A man cannot love his enemies as he would his friends; he cannot regard them with the same tenderness and esteem. It is impossible. But Christianity does not enjoin such an impossibility. It only tells man to restrain the vindictive feelings, and to render them subordinate to an enlarged principle of general philanthropy. And this practice will be found, when we take a comprehensive view of the subject, and particularly of the moral government of the world, to be most conducive to the satisfaction of the individual and the well-being of society.

The divine lustre of the religion of Christ is particularly seen in its enjoining a more refined and more exalted species of benevolence than was at that time either taught or practised in the world. And this benevolence is required to be cultivated not for its occasional exhibition in acts of almsgiving, but as an habitual temper of mind, in the internal indulgence of which no intervals of suspension are admitted, and no exceptions allowed. It is the characteristic temperament of the Christian as far as he merits the name; and, when it is no longer present,

the man of the world may be seen, but the Christian disappears.

The precept of loving our enemies, as Dr. Stokes remarks,

‘does not imply that we are to extend kindness to enemies, to evil doers, at the hazard, or to the detriment of friends; of the peaceful, of the honest. It excludes not self-defence, or repelling an injury from ourselves or others. It bids not the magistrate to bear the sword in vain; whoever by situation is bound to protect individuals, or society, is not by this precept forbidden to restrain or to punish; as a parent is not chargeable with want of love to the child whom he prevents, even by correction, from behaving injuriously to others.’

When Christianity requires the cultivation of any particular virtue, as that of *loving* enemies, which is the present subject of discussion, it can never be understood to mean that that virtue should be practised at the expence of another. When good will is inculcated even towards enemies, it is not designed that it should cause an indifference towards friends or ingratitude towards benefactors; or that the obligations of justice are in any instance to be violated in order to afford more scope for the operations of benevolence. In the Christian scheme, every virtue is kept in its appropriate station; and Benevolence is designed to observe a regular and equable course through them all like the sun through the signs of the zodiac.

Nothing can contribute more effectually to produce this temper of mind, which is the resplendent excellence in the Christian scheme, than the daily habit of offering up ‘prayers and supplications for *all* men,’ and of considering a disposition to forgive the injuries of others, as the prescribed qualification for obtaining that forgiveness of the great Author of our being, which every man, whether high or low, has more or less occasion to implore.

The sermon of Dr. Stokes on this momentous duty was preached in the cathedral of Waterford, ‘in the summer of 1798, during the unhappy rebellion in Ireland; and shortly after the battle of Ross.’ When we consider how much all the bad passions of the human heart were excited at this period, and particularly in that part of the sister island where Dr. Stokes was then exercising his ministry, we cannot refrain from quoting the following passage as an honourable testimony to the mildness of his spirit and the probity of his character.

‘Excuse me,’ says he, ‘if, like St. Peter, I think it meet to

stir you up, by putting you in remembrance of these things though ye know them. It is the duty of a teacher of the gospel, to remind his hearers, as well as to inform them; and surely if ever there was a juncture when it was proper to remind men of the duty of forgiving, and loving enemies, the present is that juncture: when violence has raged so dreadfully; when it is no wonder, that pity, indignation, fear, seem to justify sentiments of severity, and endanger our mistaking the feelings of enmity and vengeance, for the dictates of justice, and public spirit. The duty of this place wherein I stand prescribes, and every man who fills it has, at his ordination, solemnly promised "to use public monitions and exhortations, as need shall require, and occasion shall be given." Let not, I entreat you, the performance of that duty be misconstrued, as if the preacher were intruding to direct, or censure those, to whom the public safety is committed; and before whom evidence must come of facts, that show the degree of guilt, the necessity of example, the quantity of danger, the means of security;—of which facts and evidence, private or retired men are not judges. I speak to individuals. I am (to use the words of the Apostle to his flock) "Jealous over you with a godly jealousy." I warn each Christian to watch his own heart on this trying occasion; to remember, that "the wrath of man worketh not the righteousness of God;" to be assured that every degree of passion, however in appearance laudable, endangers our casting off the control of reason and religion; and that every irascible passion indulged, impairs and hardens the whole temper. It is an ill return for the mercies of God, to show ourselves not disposed to mercy. We should remember the prophet's warning to the Israelites, who did not seem disposed to spare and pity their vanquished brethren. "Are there not with you, even with you, sins against the Lord your God?"

'I might urge that lenity becomes the brave, and suits that gallantry which our soldiers and citizens have displayed. But I address you as Christians, I entreat you to revere the precept, and cherish the example of your Lord. The general, the prevailing sentiment, will, in this country, have its influence on public decision and measures; every man therefore who utters a harsh or cruel opinion, contributes his part to severe measures; every one who thinks and speaks as a Christian, softens, in some degree, the public mind.'

The following remarks, taken from the sermon 'on family affection,' are no unfavourable specimen of the good sense and just discrimination of the writer. He is shewing how much the interests of virtue in the present constitution of the world, are connected with the relations, which exist between parents and their progeny.

It is necessary to the comfort of parents, that their children's



behaviour should be right; some instruction in morals will therefore be given: and those who instruct, can scarcely avoid learning, or impressing on their own minds, what they teach to others; industry, sobriety, morality, become also more necessary, and men have stronger inducements to them, from having a family to take care of; and the very wish to preserve the respect of his child, is a powerful restraint on most men to keep them from what is either criminal or indecent.

‘On the other side, what is filial duty and affection? is it not nearly a summary of all virtue? For though amid the corruptions of idleness and luxury, some “who delight in the frowardness of the wicked,” may be pleased to see their children resemble them even in their vices; yet such cases are, it is to be hoped, as few as detestable. In the common course of nature, children who love their parents, and would comply with their wishes, must act laudably and rightly. This is so much the case, that vice generally begins with slighting the nearest ties; and the first steps to profligacy are almost always neglect of parents’ counsels, or disobedience to their commands. The habits of mind which filial duty impresses; the mixture of love, with reverence; and the self-control, which it requires and sweetens; are the finest foundation for right sentiments and right resolutions, both religious and moral, both toward God and man.’

These sermons are characterized by justness of remark and solidity of reflection. The style is clear and unaffected; and the preacher appears to be himself seriously impressed with the momentous duties which he impresses on his audience.

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ART. IX.—*An Historical Sketch of the last Years of the Reign of Gustavus the IVth Adolphus, late King of Sweden; including a Narrative of the Causes, Progress, and Termination of the late Revolution; and an Appendix, containing Official Documents, Letters, and Minutes of Conversations between the late King and Lieutenant General Sir John Moore, General Brune, &c. &c. Translated from the Swedish. London, Cawthorn, 1812, 8vo. 10s. 6d.*

THE intention of this work is said to be ‘chiefly to illustrate the transactions which compelled the Swedish people to deprive their king of a power which he had abused.’ It appears to be written with great temper, candour, and impartiality; and, as we think, completely establishes the necessity of the strong measures to which

the Swedes had recourse, in order to prevent the ruin with which the nation was threatened by the obstinacy and insatiation of the king. The deposition of this sovereign, whose incapacity to discharge the duties of his high station, was fully demonstrated by the counsels which he had pursued, was effected without either tumult or bloodshed. His conduct had been such as to deprive him of that firm support which good and wise kings always have in the love, esteem, and admiration of their subjects; and almost every man in the kingdom regarded his fall with listless unconcern. His deposition was universally thought necessary, for the safety of the state; and it was judged more just and expedient, that one man should be deprived of his power, than a whole people of their liberties and independence. This Swedish revolution, which has been less noticed than it deserves, may suggest a useful lesson both to sovereigns and to their subjects.

It is a great misfortune, that kings are not educated with a view to fill the high stations for which they are destined. They are taught to believe, that they are born for themselves, rather than for those whom they are to govern. Instead of being impressed with the idea of

*'Non sibi sed toti genitos se credere mundo,'*  
they think the whole world made for themselves; and hence they have no sympathies in common with the happiness of mankind. Their sentiments thus become exactly the reverse of what they ought to be; and they are accordingly no more fit for their stations, than a man would be to walk, who should be set on his head rather than on his feet.

Gustavus, the late king of Sweden, like most other sovereigns, was educated with high notions of kingly power, but was not impressed with a right sense of the *duties* of kings. He had formed a desire of signalizing himself as a military chief, but without the requisite ability or even courage for the undertaking. His folly or his madness occasioned the loss of Pomerania and Finland. The former was uselessly sacrificed to his absurd project for restoring the Bourbons and his frantic antipathy to Bonaparte, whom he had conceived to be the Beast designated in the Revelations, and having the celebrated figures 666 for the number of his name. Finland might easily have been preserved from the grasp of Russia, if Sweden had possessed a sovereign of more foresight, vigour, and constancy, than Gustavus. The Swedish forces were overpowered by numbers; and though the invasion of Finland might have been foreseen, and indeed could hardly help

being foreseen, as Gustavus appears deliberately to have excited the hostility of the court of Petersburg, yet no preparations were made for the defence of that important province; and the strong places were left unprovided with the requisite materials for sustaining a siege.

Gustavus the IVth Adolphus, like most weak men, had no consistency in his plans, no steadiness in his views. His forces, when united, were not sufficient for any great project, but, when divided, and acting in detachments, they were too feeble to produce any thing but sensations of contempt in the power to whom they were opposed. Instead of concentrating the aggregate of his force in Finland, where it might have preserved that important province, he attempted, at the same time, vain and fruitless expeditions in Germany and Norway, whilst he meditated the conquest of the Island of Zealand.

When Gustavus refused to accede to the continental system, and resisted all the proffers of amity which he received from France and her allies, every motive of interest and security should have inclined him to a firm and vigorous union with this country; by which he might at once have checked the maritime preponderance of Russia in the Baltic, and have opposed a formidable barrier to the domination of France in the North. But, though he could neither pay nor clothe his troops without the English subsidy, yet he acted as if he was more solicitous for the enmity, than the friendship, of the British government. When that government sent ten thousand troops to his assistance, under General Moore, he received the armament in the most inhospitable manner, and refused permission for the men to land, because they could not, agreeably to their instructions, assist him in his visionary project for the conquest of Zealand. The English army was thus kept more than two months on board the transports, to the great detriment of their health; without being suffered to embark on that shore, for the defence of which they had been purposely dispatched. The remonstrances of Mr. Thornton, the British minister at Stockholm, were employed in vain to alter the resolution of the king; and it is well known, that General Moore, who had proceeded to the Swedish capital, for the purpose of having an interview with his majesty, was ordered under an arrest, but was fortunate enough to make his escape to Gottenburgh, where he rejoined his army, and returned to England. The English ministry, at that time, showed no inclination to resent the gross insult which had been offered by the

Swedish sovereign to their ambassador and their general; and indeed they exhibited, in their whole conduct towards that infatuated personage, a remarkable degree of lenity and moderation.

A little before the revolution commenced, which caused the deposition of Gustavus, Sweden was on the eve of being entirely subjugated by the arms of Russia, and of having her whole territory divided between that power and Denmark, according to a previous stipulation in the treaty between Alexander and Napoleon at Erfurt. The Russian army was to enter Sweden at two points from the eastern frontier; and the army of Norway was to have invaded the unfortunate country on the west. But the revolution, which is related in this book, happily prevented Sweden from being erased from the list of the European powers.

Towards the autumn of the year 1808, the alarming crisis to which the affairs of Sweden seemed hastening, had diffused a general alarm throughout the kingdom, and an universal dissatisfaction with the conduct of the sovereign. Different schemes began now to be proposed for subverting the government, in order to save the state. The most zealous and enterprising partisans of the intended revolution were in Stockholm; and nothing can more strongly shew the unqualified detestation in which Gustavus was held, than that no intelligence of a conspiracy against his person and power, which must have been very extensively known, and was even the subject of conversation in every part of Stockholm, was ever conveyed to the ears of the sovereign, either by disinterested attachment or mercenary perfidy.

'On the evening of the 6th' (of February, 1809), 'it was resolved, that the king should be arrested on the 8th. The spot chosen for the purpose, was opposite to a tavern, in the street through which the king usually passed a little after two o'clock in the afternoon, on his way from the palace of Stockholm to Haga, where he generally resided, even in winter, from a disgust which he had conceived for the capital. This intention was kept secret from the person who objected to so early a day, but it was agreed to abide by his advice in every subsequent transaction.

'Just at this time, an officer arrived from the western army, with a manifesto to the leaders of the revolution in Stockholm. All was now prepared, and the different parts in this great drama were assigned to proper actors. The king was to be conveyed to the fortress of Vaxholm, the garrison of which should be relieved by a troop of the guards from Stockholm. A solemn oath was taken, that nothing should be attempted against the life of

the king, but that every respect should be shewn him consistent with safety and prudence. The regiment of curassier life-guards was informed of the projected revolution, and prepared to assist in its execution. When the king should be arrested, one of the principal conspirators, accompanied by a squadron, was to march up to the court of the palace, to wait the orders of his royal highness the duke; while some men of the highest authority, should endeavour, in the name of their country, to persuade his royal highness to accept of the government, under the title of protector, until the states of the kingdom should be assembled. In the mean time, it was agreed, that no meetings should be held, no conversation permitted which might betray the conspiracy; but that every one should anxiously attend to the part assigned to him, and expect in silence the moment of action.

Some circumstances, which it is superfluous to mention, prevented the execution of the grand project on the appointed day; and a letter was even dispatched to the western army which had embraced the party of the revolutionists, to announce to them, that 'the conspiracy was totally at an end in Stockholm.' But the western army remained firm to their patriotic purpose; and new circumstances arose to incite the principal revolutionists in the capital to act with promptitude and decision. The western army was directing its march towards Stockholm; and 'on Sunday, the 12th of March, an extra post arrived with the proclamation' which they had issued, 'and a full account of their proceedings. The king was panic struck. In the afternoon, he went from Haga to Stockholm; as soon as he entered the palace, the gates were shut, guards were placed at the different entrances of the town, who were commanded strictly to examine every person who entered, and allow no one to leave Stockholm. In the evening, an account of the approach of the western army was sent to all the public establishments. The night was passed in dispatching the most contradictory orders. All the great officers of state, were ordered to repair to Nyköping. The military were to depart from Stockholm, and one of the German regiments, with some artillery, was destined to oppose the western army. Baron Rozenblad, secretary of state, was called from his bed, and ordered to raise as much money as he could, by the sale of bills on England, and he in vain represented, that at such an hour no business of that kind could be transacted. The commissioners of the bank were commanded to assemble at seven o'clock in the morning, and the proper officers were ordered to use every effort to collect the greatest possible number of horses.'

In this night of perplexity and alarm, it was resolved to strike the intended blow, and to wrest the sceptre from



the feeble hand by which it had been too long held for the happiness of the people. Baron Adlercreutz was the chief selected to lead the way in this perilous enterprize. When the baron

judged, that the eventful moment was arrived, he sent to desire those who were stationed at the gates, and other parts of the palace, to be watchful on their posts, and having assembled a number of officers, he entered the king's room. When the door opened, the king seemed surprised, and the baron approached his majesty, and began to address him. He said, "that the public mind was in the utmost irritation from the unfortunate circumstances of the country, and particularly from his majesty's intended departure from Stockholm: that the higher officers of state, and of the military, and the most respectable citizens had encouraged him to represent the consequences to his majesty, for which purpose"—The king here interrupted the baron, loudly exclaiming "Treason! you are all corrupted, and shall be punished!" The baron answered calmly, "We are no traitors, but wish to save your majesty, and our country." The king immediately drew his sword, and the baron rushed upon him, and seized him round the waist, while Colonel Silfversparre took the sword from his majesty. The king then vociferated, "they are going to murder me, help! help!" They endeavoured to reassure the king, and he promised to be more composed, if they would return his sword, a request which they endeavoured to evade, and when the king obstinately insisted upon it, he was told, that in this respect he could not be gratified, nor be permitted any more to interfere in the management of the kingdom.

His majesty's outcries had alarmed some of the body-guard, who had just arrived, and servants of the palace, who endeavoured to force open the door, but not being able to succeed, they broke the upper pannel with pokers and their sabres. At this moment, Baron Adlercreutz commanded the door to be opened, and rushed into the middle of the crowd, seized a sabre from an hussar, snatched from the adjutant-general his staff of office, and holding it up before him, said, that he now considered himself as adjutant-general, and in that capacity, commanded the guards immediately to retire. After some hesitation, this command was obeyed, and several officers who were not in the conspiracy, were put under arrest. The baron then ascended to the room where the guards usually assembled, where he found a considerable number of them astonished at the events of the morning. The baron assured them, that the king's person was not in the smallest danger, and, that nothing more was intended than to save the country from ruin. He conjured them, therefore, as they should answer to God and their country, not to attempt any thing which might occasion bloodshed, and en-

danger the life of the king. The guards, notwithstanding this address, seemed quite undetermined how to act, and in such circumstances, hesitation was undoubtedly excusable. But the baron again assuring them of the purity of his intentions, the safety of the king, and the folly of resistance, they were persuaded to remain tranquil. Proper regulations were then made for the order and security of the capital. The citizens mounted guard at the bank and public offices, and the streets were kept quiet by patrols of the burgher cavalry and cuirassiers, who had orders not to molest any person who was not openly riotous. While the baron was thus employed, the king intreated to be spared the mortification of seeing the officers who had been concerned in his arrest, and whom the baron had left with him to secure his person. These officers retired, therefore, and Counts Ugglas and Strömfelt, were sent in to his majesty, to remain with him, and endeavour to tranquillize him. By some means, the king had unperceived, drawn General Count Strömfelt's sword from the scabbard, and when the general missed his sword, which the king carried naked in his hand, and intreated to have it returned, his majesty answered, that "the general was just as good a general, as he a king, without a sword." Baron Adlercreutz had at this moment returned to the king's anti-chamber, and being informed of what had happened, he saw the necessity of having some officers in the room with the king, as a guard upon him; he therefore appointed two, and was on his way into the room with them. The king, through the door which the guards had demolished, saw the baron advancing, and immediately escaped through the opposite door, which had been left unguarded, and locked it on the outside. The danger which might arise from the king's escape, animated the exertions of the baron, who leaped against the door, burst it open, and ran in pursuit of the king. In the next room, there is a spiral staircase open all round, which ascends to the floor above. The baron, when he entered the room, perceived on the last step, the king, who threw in the baron's face a large bunch of keys, and immediately disappeared. The king had so much the advantage, that when the baron arrived at the top of the spiral stairs, the king was no where to be seen. But, by accident, he took the same road as the king, and meeting some servants in his way, he was directed by them in his pursuit; but he reached the court of the palace without having seen his majesty. The king, in the mean time, had been so precipitate in his endeavour to escape, that he fell in the stair, and hurt his arm severely.

When the king's escape was discovered, the greatest confusion and dismay prevailed among the authors of the revolution, and the most terrible consequences were apprehended, every stair was crowded with people descending to the court of the palace, to endeavour to intercept his majesty's flight. Greiff, keeper of

the king's game, had precipitately descended the great stair, and was the first who reached the court, and perceived the king with his sword in his hand, making towards the only gate which had been left open. As soon as Greiff overtook him, the king made a violent push at him, but with so tremulous and unsteady an aim, that the sword passed up the sleeve of Greiff's coat, only slightly wounding him. His sword being thus entangled, his breath gone, and his strength exhausted, the king was easily overpowered. Many had now come to Greiff's assistance, and the king, either unwilling to walk, or unable to support himself, was carried up stairs, and, by his own desire, taken into the white room. He was there set down upon the chair nearest the door, and exactly opposite to the portrait of the late unfortunate Queen of France, Marie Antoinette. The king, exhausted with his exertions, and disordered with indignation and disappointment, remained quiet the whole day. Tranquillity was easily preserved in the capital, not the slightest displeasure was testified by the people, and the play was attended in the evening by an unusual number of spectators.

'Perhaps,' says the author, 'no revolution which intended the destruction of despotism, ever was effected with so much facility. No tumult ensued, no blood was shed in any part of the kingdom, and it may be considered as a strong proof, that the king had personally become a superfluous member of the society, when no pang was felt in the separation.'

This revolution probably saved the capital of Sweden from the horrors of a Russian massacre, as the Russians had already obtained possession of Aland; and nothing but the peace which ensued on the deposition of the king, could have prevented the fall of the capital. Peace with Russia was followed by one with France and Denmark. Gustavus Adolphus and his family were removed from the Swedish territory at the end of the year in which he had been forced to relinquish the throne.

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ART. X.—*Napoléon Administrateur et Financier ; pour faire suite au Tableau historique et politique des pertes que la Revolution et la Guerre ont Causées au Peuple Français, dans sa Population, son Agriculture, ses Colonies, ses Manufactures et son Commerce. Mars, 1799. Par Sir Francis D'Ivernois. A Londres: se vend chez Dulau et Co. Soho-square, 1812. 8vo. 10s. 6d.*

SIR FRANCIS D'IVERNOS is well known for the long and close attention which he has paid to the state of the French finances since the period of the revolution. But it must be confessed that the predictions which he has

been led to form, or the events which he has anticipated from the varying phenomena in the financial horizon of the French, have not hitherto been realized. These disappointments, however, have not slackened the zeal of Sir Francis in the same study, though they have tended to abate the faith of his readers in the rectitude of his *coup d'œil* on the future destiny of the French. But it must, at the same time, in justice to Sir Francis D'Ivernois be acknowledged, that his calculations were founded on particular facts which were, in themselves true; but which were not sufficiently copious nor combined in the mind of the writer with views sufficiently comprehensive. He saw well and clearly what he did see, but he did not see far enough. There were circumstances in the distant perspective of the revolutionary fortunes which escaped his observation; and, indeed, would have required more than ordinary sagacity to discern, before events brought them more within the sphere of palpable existence. The French revolution indeed is a prodigy which has mocked the expectations both of its friends and its foes. It has cruelly disappointed the fondest hopes of the first, nor has it observed that course which the last thought that it would have pursued. It is one of the orbs in the moral world, the path of which has been most devious and eccentric. It has neither kept to any central point of wisdom nor of happiness, nor has it yet descended into the gulph of perdition which was seen, or supposed to be seen yawning under it, and into which it was deemed certain that it must be precipitated, by the folly and passions, the frenzy and misrule of those to whose guidance it seemed left by the wrath of providence or the caprice of fate.

When Sir F. D'Ivernois foresaw a total end, or at least a salutary pause to the mischief-working powers of revolutionary France, owing to the deficiency of pecuniary means to sustain its military exertions, he did not, at first, take into his consideration how long France would be both able and willing to subsist her armies at the expense of her neighbours. He did not contemplate the probability that France, in the paroxysms of her revolutionary rage, having broken down the barrier of *principles*, and spurned at all the summary restraints of justice, would spread the tide of pillage and devastation over the whole continent of Europe. France has thus supplied the deficiency of her internal resources by her external receipts. She has, like the Roman empire of old, sent her 'publicans and sinners,' to practise their exactions wherever either money or money's-worth was to be found. Though the revolution

commenced with the furious din of war to the palaces of the rich, and the perfidious sound of peace to the cottages of the poor, yet, in the progress of the devastating elements of the revolution, the scourge, which was menaced only to the rich, has not spared the poor; and blood has been demanded where gold could not be found. The conscription has been introduced to complete the work of spoliation; and to administer at once to the Avarice and the Ambition of Napoléon.

According to Sir F. D'Ivernois, France has, for a long time, supported her armies by external spoliation. The whole industry of Europe, with the exception of Great Britain, has been made to supply the prodigality of her exchequer. Within the space of five years and three months, ending on the 1st of January 1811, we are told by the author that the *exterior receipts* of Napoléon amounted to between sixteen and seventeen hundred millions of francs.

'When,' says Sir F. D'Ivernois, 'I have transcribed the official proofs, I hope that I may be permitted to examine whether there be any natural limit to these irregular spoliations; how far the conquered will be able to satisfy the rapacity of the conqueror; whether that part of the revenue, which depends on foreign contributions, must not decrease in proportion to the means of the tributary people; and, above all, whether, in case an end be put to his external spoliation, the spoiler will long be able to support the expenses of his new régime with a financial and commercial system founded on *espionage*, extortion, prohibitions, informations, sequestrations, corporeal punishments, conflagrations, and laws of the most unfeeling tyranny. France, indeed, could never flourish under such a system, nor maintain it with advantage, even with the aid of her exterior receipts, unless those principles of political economy, which are the best established, were absolutely false. From the moment that Napoléon ordered the Spaniards to range themselves in the number of the people who were destined to be regenerated by his dynasty, he had, for the first time, to struggle against an armed nation. Instead of being discouraged by more than twenty defeats, the Spaniards have stood erect against the reverses of fortune; and that wicked war, which has already cost the aggressor, at least, three hundred thousand men and many millions of money, has become to him what the war in La Vendée was to the Directory. Here a new prospect opens before us. Till the year 1809, as he pursued his career of victory, he made use of the spoils of the vanquished to attack others, in order to pillage them in their turn. All his incursions which preceded that into the peninsula were so lucrative, that, after having reimbursed the expences of the campaign, he returned to his



capital with a sum sufficient to equip his conscripts in the following year, and to support them in France till their arrival on the foreign territory. But, when he sent his troops across the Pyrenees, he engaged in an enterprise, which, instead of supplying him with two hundred and fifty millions of *francs* in every campaign, obliged him to expend that sum. Hence his gain became loss ; and his receipts were converted into a ruinous expence.'

In his chapter on the French Accounts of 1809 and 1810, which were published at Paris in 1811, Sir F. D'Ivernois remarks that these accounts are so clear that there are few merchants' houses, in which their books are kept with more methodical exactness. The author, at the same time, very sagaciously points out the difference which there is between these accounts, and the reports and the *exposés* of the minister, as well as the *opening speeches* of the sovereign. But as Sir F. D'Ivernois remarks, these speeches, *exposés*, and reports, are designed only for show, and are contradicted by the accounts to which they refer, where the boasts of the government are refuted by the operations of arithmetic.

In comparing some of the products of the French revenue in the Accounts, mentioned above, with those of preceding years, the author has proved, that there has been a considerable defalcation. For instance, though the duties on postage have been doubled since the year 1803, they are found to amount, on an average of the three last years, to less than they did in 1803, and even to what they produced under the old *régime*. Here we have no uncertain indication of the stagnant state of commerce in the interior of the empire. We agree also with Sir Francis in thinking that the proof of this fact which is furnished by the Accounts, tends to establish their fidelity.

When Bonaparte became consul, he announced that the ordinary expences of the government would not exceed three hundred and forty-one millions, but these expences have been greatly augmented, particularly since his accession to the imperial dignity. For, in the budget for 1811, the expences are laid at nine hundred and fifty-four millions. Sir F. D'Ivernois shews the difference in the several general heads of expenditure between the budget of 1803 and that of 1811.

Allowing a million of francs for every thousand men on the war-establishment, which is one-third more than they cost under the old régime, Sir F. D'Ivernois shews that that the four hundred and sixty millions which are appro-

priated to the army in the budget of 1811, will be very insufficient for the support of the eight hundred thousand warriors, whom Napoléon boasts to have in arms. This excess of expense in the support of the French military establishment above that set apart for it in the budget of the government, has been extorted from the conquered countries; but will he now be able to raise any part of this in Spain and Portugal? Of what Sir F. D'Ivernois calls '*l'ordre judiciaire*,' embracing, we suppose, the whole administration of justice in France, we find twenty-seven millions, four hundred and sixty-six thousand francs allotted to the maintenance. Those who are called judges '*de premiere instance*,' have only a salary of one thousand two hundred and fifty francs; and the judges of appeal are paid only at the rate of twice that sum, or two thousand five hundred francs. But what Sir F. D'Ivernois notices, as more extraordinary, is that not more than sixteen millions, five hundred thousand francs are allotted for the salaries of the ministers of the whole ecclesiastical establishment. This sum is so insufficient for the purpose, that the '*les desservans des succursales*,' who are said to constitute three-fourths of the clergy, have not an annual allowance of more than five hundred francs, or a little more than twenty pounds. The present French empire is represented as consisting of forty millions of inhabitants, seven-eighths of whom are catholics, but can the religious rites of such a population be performed with decency by a complement of less than seventy or eighty thousand priests? But how are they to be supported out of the comparatively trifling sum which Napoléon has devoted to his whole corps of ecclesiastical dependents? We will not say that poverty makes the clergy contemptible; for learning and virtue, particularly when they belong to that sacred order, must be respectable even in penury and rags. But, as men are constituted, and as human opinions are regulated and particular pursuits encouraged, is it likely that the *beggarly* circumstances of the French clergy should raise them in the public estimation, or make the clerical profession itself an object of desire? As Bonaparte, whatever may be his real opinions either of religion or of its ministers, cannot but consider an established order of priests as contributing to the support of his throne, we wonder that his ambition did not, in this instance, counteract his parsimonious illiberality; and induce him to be more munificent towards that hierarchy, to which both himself and his successors must owe a

portion of their security. But, even ambition is sometimes blinded by avarice; and though avarice may not be a prominent feature in the character of Napoléon, yet he is one of those men in whom a sordid and short-sighted baseness is often seen skulking at the heels of a wide wasting and improvident Prodigality.

In order to fix the sum total of the expences of Imperial France, Sir F. D'Ivernois says, that we ought to add to the public expenditure, which, in the budget of 1811, is stated at 954 millions of francs, 286 millions for the expences which come under the head of *departmental, local, and municipal*, as well as the expences of collection. This would raise the grand total of the annual expenditure to the sum of 1240 millions of francs, or about fifty millions sterling.

Sir F. D'Ivernois remarks the favourite propensity of Bonaparte on opening the sessions of his legislature to exhibit a pompous display of the sums which he has expended in public works, in the construction and repair of churches, of fortifications, ports, bridges, roads, canals, &c. &c. In one of the *exposés* quoted by the author, Bonaparte pretends that the sums which are expended on the public works by the Imperial Treasury, are so great that 'they surpass in a single year the sum which was devoted to them in a whole generation under the old monarchy.' But the author says that the Imperial Treasury has hardly expended a third part of the sums which Bonaparte makes such an empty boast of having sacrificed. Sir F. D'Ivernois very acutely points out the proof of this in a marginal observation which the French minister has inserted in p. 224 of the accounts for 1810. We shall quote this in the original.

*' Dans les fonds spéciaux ci-contre, affectés aux routes, canaux etc, ne sont pas compris beaucoup d'autres fonds affectés, et pour une somme tres-supérieure, aux travaux publics et monumens. Il ne peut en être fait mention dans le compte du trésor parce que leur perception n'est pas faite par ses agens.'*

On the above, Sir Francis remarks that

'nothing is more true; but why then does the *exposé* represent this expenditure as a *sacrifice* made by the *Imperial Treasury*? What would the British parliament say, if the ministers were to lay before them the annual sum raised by the county and parochial rates as a proof of their provident management and financial skill?'

In the year 1808, Bonaparte got rid of the floating debt, which the Directory had bequeathed to their successors, by the very simple financial process of declaring the claims of

the several creditors *inadmissible*. This floating debt amounted to no less a sum than FIVE MILLIARDS of FRANCS (two hundred millions sterling;) but though Bonaparte had commenced his career of sovereignty, with the profession of an *inviolable respect for public credit*, he did not hesitate to commit this unparalleled outrage on that principle of confidence between the governors and the governed, which the head of a banditti would scarcely have summoned up the hardihood of iniquity to violate. The author mentions some other circumstances of the *financial dexterity* of Napoleon, which we have not room to insert, but which may well merit for him—a distinguished place amongst the *swindlers of nations*.

Since the rupture of the peace of Amiens, when Bonaparte announced that he had resources sufficient for several campaigns, and when he undertook to make no demand of any new sacrifices, he has imposed new burthens on his people to the annual amount of two hundred and thirty millions. Sir F. D'Ivernois has shewn in what these new burthens consist; and most of them appear to oppress the people, more than they relieve the state. The new duties of import on the productions of the two Indies, are said at present to be twenty-five times more than they were in 1803; though, in the interval from 1803 to 1810, they increased the gross revenue of the customs only in the proportion of seven to five.

One of the singular features in the financial polity of Napoleon, is the enormous portion which is deducted from the imposts for the expences of collection. Sir F. D'Ivernois has stated the expence of collecting six of the principal indirect contributions, which amounts to about TWENTY *per cent*. Out of 545 millions, to which the six principal indirect taxes amounted in 1810, more than 108 remained in the hands of the collectors.

'This,' says the author, 'is twice as much as the raising of 600 millions cost under M. Necker, and one half more than the raising a revenue of triple the amount would cost in Great Britain. Out of £74,040,543 sterling, the gross amount of the receipts in this country in 1810, the expences of the collection absorbed only £2,934,876, or hardly FOUR *per cent*.'

But Sir F. D'Ivernois remarks, that it is not merely by the sum, which the expence of collecting the taxes deducts from the revenue of individuals and of the state, that we must judge of its effects on the general welfare, but by the number of vigorous hands which are withdrawn from the labours of productive industry. About two hundred and

fifty thousand persons, who are taken from the most active class of the population, are employed in collecting the revenue of Napoleon. Of this formidable host of tax-gatherers each individual, on an average, collects annually a sum of about 5000 francs, of which he retains a little more than 600, and pays the rest into the treasury.

Before a tax is imposed every just and humane government will maturely consider the expence of collecting it. For, though a nation may be able and willing to contribute twenty millions to the wants of a state, who would wish to exact five millions more as a sort of premium on the collection? To impose one tax for the necessities of the government, and then another, to one-fifth of the whole amount, for the complicated and vexatious machinery employed to convey it to the public treasury, appears accumulated oppression. Where so enormous a portion of the public revenue is paid for collecting it, as in France, is it a proof that the taxes themselves are injudiciously selected and improvidently imposed? Or that the government wishes to *interest* a large part of the community in its *exactions*; and thus to multiply the number of hirelings, whose venal throats may drown the voice of discontent?

When an indirect tax of a given amount is levied on a poor people, it must certainly require more numerous collectors, than where it is levied on a rich, because the sum total must be made up of smaller items; and, of course, must employ more time and hands in the collection. The expence of collecting a tax will also be greater where the population, by which it is to be paid, instead of being concentrated at a few points, is spread over a large surface. If we were to suppose the wealth of France to be equal to that of Great Britain, still that wealth, being distributed among a much larger population, and that population being dispersed over a much wider surface, considerably greater obstacles would be experienced in the collection of any sum of a definite amount in France than in this country. But the difference between the two countries, in the respects which we have mentioned, would not alone be sufficient to account for the expence of collecting a tax being five times greater in France than in Great Britain. Is the cause to be principally sought in the opposite nature of the two governments; and are the financial operations of a rigid despotism, like that of Napoleon's, necessarily more cumbrous and costly than those of a government, in which the general will is more respected than that of individuals?



Sir F. D'Ivernois computes that the contributions of different kinds, which are at present levied on the French people, amount to 1110 millions; which, says he, 'divided amongst a population, which the minister, in his last report, estimates at forty millions of souls, make 27 francs, 75 centimes a head, for the proportion of each individual of every age and sex.'—But will it not excite the surprise of those, who recollect that the weight of taxes was one of the immediate causes of the French revolution, that this is four francs a head *more* than were paid under the administration of M. Necker, before the dynasty of the Capets was destroyed?

The following are some curious details, which we extract from this work of Sir F. D'Ivernois, and which tend to throw considerable light on the financial difficulties of the French government, and the actual condition of the people.

In 1810, the gross amount of the French stamps was 24,870,294 francs.

'This trifling product,' says Sir F. D'Ivernois, 'of a tax, which furnishes the best thermometer of the pecuniary transactions of a people, and of its interior commerce, is the more remarkable, as under the new *regime* the stamp duty has been extended, not only to newspapers, journals, bills of exchange, but also to *petitions and memoirs, even in the form of letters, addressed to the ministers, and to all the constituted authorities.*'

In fact these stamp duties are so comprehensive as to have only one exception, which is certainly a proof of the *marvellous generosity* of Napoleon. It is an exception in favour,—of what?—Of *certificates of indigence*. We have already noticed the proceeds of the French post office.

Sir F. D'Ivernois remarks, that in 1810 the revenue of the post office in Great Britain amounted to about three times as much as that of the French empire, though with a population of three times the extent.

'When Napoleon, in 1807, consented to repeal the barrier-tax, and to replace it by a duty on salt, he expected to reimburse himself to double the amount by another tax, which is but little, but which well deserves to be generally, known, if it were only for the sake of assisting us in forming an idea of the financial skill of the new sovereign of the French, and of the commercial activity in the interior of his empire. This tax is a duty of *ten per cent* on the price of the land-carriage of goods and merchandise, which in common years, produces about *five hundred and twenty-nine thousand* francs, which is (within three or four thousand pounds sterling) the receipt of a single turnpike\* in the environs of London.'

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\* That of Hyde Park is farmed at £17,250 sterling.

Who could believe, says our able financier, that 'in this vast empire, (of France) deprived, at present, of its coasting trade, and its maritime communications, the land carriage of every species of goods and merchandize from one town and province to another, should cause an annual expenditure of only 5,443,020 francs, or about three sous for each individual?'

Sir F. D'Ivernois informs us, that the *octrois*, or toll, if so they may be called, on the different articles of subsistence, &c. which, 'under the monarchy, were known only in towns of the first class, have, since the consulate of Bonaparte, been introduced into all the walled towns, to the number of fifteen hundred;' and he adds, that an imperial decree of June 11, 1809, has extended the *octrois* to the open villages, and 'subjected France to the *alcavala* of the Spaniards, at the very epoch when their *regenerator* made a boast of having delivered them from this tax, which is the most vexatious of all those which the evil genius of fiscal tyranny ever devised.'

The sums raised by the *octrois* are said to be annually decreasing; and hence the author draws a proof of the impoverishment of France. According to Sir F. D'Ivernois, the official documents incontestably prove, that the consumption of butcher's-meat has experienced a diminution of one *third* in the capital, and of one *half* in the provincial towns.

'I have collected, even in England,' says the acute writer, 'other documents, which prove that since the establishment of the *continental system*, the number of raw hides which she (England) exports into Europe, has been more than doubled, and rose in 1810 to *four hundred and ninety-five thousand*;—a number almost equal to that of the horned cattle, which the French annually slaughter for the supply of their shambles and their tan-pits.'

If the diminution of cattle in France have been any thing like as great as has been represented by Sir F. D'Ivernois, it must have a very pernicious effect on the agriculture of the country. And it is certainly not a little curious that, whilst the *wise* Napoleon is endeavouring to render France independent of other countries, for such commodities as sugar, cotton, and tobacco, whilst he is employing *premiums* to force the cultivation of the two last articles in a region ungenial to their growth, he should, by an act of financial extortion, which lessens the consumption of meat, render his empire gradually more and more tributary to his enemies for a commodity so indispensable as hides.

Sir F. D'Ivernois informs us, that since the coronation of Bonaparte, all the *indirect* and *voluntary* contributions

of the French, have experienced a small, but a *progressive* diminution; and one, says he, of 'which there never was an example in a country which was not the theatre of war.'

The author does not go into the same details on the *direct* as on the *indirect* taxes, and for this reason, that the former are kept to a farthing, to a level with the sum at which they are laid in the budget of the minister. They are always paid a month *in advance*; and if there be the smallest delay, the whole property of the defaulter is successively sold, till the debt is discharged. One of the Greek tragedians says, that Forgiveness is a never-failing visitant on the throne of Jove;—but the throne of Jove has a very different guest from the exchequer of Napoleon.

We are sorry that our limits prevent us from extending our notice of this work on the administrative and financial abilities of Napoleon, which appear, notwithstanding the false representations of panegyrists, to be of the lowest order, or, at least, not of an order superior to what might be expected to be found in a man, who, however profound may be his knowledge of military tactics, is certainly but very superficially acquainted with the true interests of commerce, or of agriculture; or of those principles of political wisdom, by which small states are aggrandized, and poor countries are enriched.

ART. XI.—*History of the Royal Society, from its Institution to the End of the Eighteenth Century.* By Thomas Thomson, M. D. F. R. S. L. and E. Member of the Geological Society, of the Wernerian Society, and of the Imperial Chirurgo-Medical Academy of Petersburg. London, Baldwin, 1812, 4to. £2 2s.

THE following work, says Dr. Thomson, 'was projected by the proprietors of the new abridgment of the Philosophical Transactions, and was intended to consist partly of biographical sketches of some of the most eminent fellows of the Royal Society, and partly of an arranged view of the whole contents of the Philosophical Transactions, from the commencement of the work, in 1665, down to the end of the year 1800, when the abridgment terminated. The plan being laid before the author some years ago, he readily agreed to undertake the execution of it, conceiving, that such a work would be of considerable utility; but in attempting to collect the materials, several difficulties occurred rather of a formidable nature. The

first, and not the least fatiguing part of the task, was to peruse the whole of the Philosophical Transactions, and to arrange all the papers under distinct heads, according to the sciences to which they respectively belonged. This took up a much longer portion of time than the author expected, or, indeed, would choose to specify. On proceeding to draw up an account of the papers belonging to each of the sciences, in the order that appeared most convenient, it was immediately perceived, that the essays, for the most part, were of so insulated a nature, that it would be impossible to give any interest or connection to the work, if the subjects were strictly confined, as was originally intended, merely to the details to be found in the Transactions. To remedy this defect as much as possible, and to give the reader a greater interest in the sciences as he proceeded, it was thought necessary to begin the history of every science as nearly as possible at its origin, and to give a rapid sketch of its progress till the period of the establishment of the Royal Society. This, it was thought, would put it in the power of every one to judge with more accuracy how far the labours of the Royal Society had contributed to the increase of knowledge and the advancement of the sciences.

‘ On attempting to give an analysis of the papers in the Transactions, it was perceived, that there were some classes of them which could not with propriety be abridged, on account of the nature of the subjects of which they treated. This in particular was the case with the papers on botany. In some branches of science the author was overwhelmed by such a multitude of valuable papers, quite unconnected with each other, that it was impossible, without swelling the work much beyond the length that would have been tolerated, to notice them all. This is the case particularly in the sciences of medicine, mathematics, and chemistry. The only resource left in these sciences was to select those topics which appeared of the most importance; and the author is not without hopes that the selection, which he has made, will meet with the approbation of the reader.

‘ In several branches of science, where the papers in the Transactions are either very few, or of comparatively trifling value, it was thought requisite to introduce the subject with a short outline of the principles of the science. This method was resorted to, because it was found impossible, in any other way, to give such a connection to the parts as would render the subject treated of in a sufficient degree interesting to the reader. Indeed the original plan was to have given a pretty full outline of each of the sciences which occupy a place in the Philosophical Transactions; such, for example, as the section in the first book which treats of the physiology of plants. But on putting the work to the press, it was soon found, that these outlines would increase the size much more than their utility would warrant. On that account, several of the longest of them, such as mathematics and chemistry, were omitted. The reader can have no great

cause to regret these omissions, as there are such a multiplicity of books both in our own, and in the French language, which supply them. Instead of these outlines, it was thought more entertaining, as well as useful, to substitute historical details which are not so readily to be met with.

‘Throughout the whole work, the references have been made to the Philosophical Transactions rather than to the abridgment, because it was the object of the author to make it independent of the abridgment. These references, however, will serve equally well for the possessors of either work; because, in each page of the abridgment are printed the date and number of the volume where the corresponding paper is found in the original; and the page of the original where the paper commences is affixed to the title of each paper in the abridgment.’

We thought it only common justice to the author to give this account of the work in his own words; and we will add the arrangement which is pursued in the prosecution of the subject.

‘Book I. Natural History.—Chap. I. Of Botany.—Sect. 1. Of the Description and Arrangement of Plants.—Sect. 2. Of the Anatomy and Physiology of Plants.—Sect. 3. Of Agriculture and the Economical Uses of Plants.—Chap. II. Of Zoology.—Sect. 1. Of the Arrangement and Description of Animals.—Sect. 2. Of Anatomy.—Sect. 3. Of Comparative Anatomy.—Sect. 4. Of Physiology.—Sect. 5. Of Medicine and Surgery.—Chap. III. Of Mineralogy.—Sect. 1. Of Oryctognosy.—Sect. 2. Of Geognosy.—Sect. 3. Of Mining.—Chap. IV. Of Geography and Topography.—Book II. Of Mathematics.—Book III. Of Mechanical Philosophy.—Chap. I. Of Astronomy.—Chap. II. Of Optics.—III. Of Dynamics.—IV. Of Mechanics.—V. Of Hydrodynamics.—Sect. 1. Of Liquids.—Sect. 2. Of Pneumatics.—Chap. VI. Of Acoustics.—VII. Of Navigation.—VIII. Of Electricity.—IX. Of Magnetism.—Book IV. Of Chemistry.—Chap. I. Of Chemistry proper.—II. Of Meteorology.—III. Of Chemical Arts and Manufactures.—Book V. Miscellaneous Articles.—Chap. I. Of Weights and Measures.—II. of Political Arithmetic.—III. Of Antiquities.—IV. Miscellaneous Articles.—Appendix. No. I. Charter of the Royal Society.—II. Patent, granting Chelsea to the Royal Society.—III. Minutes of the Royal Society respecting Newton.—IV. List of the Fellows of the Royal Society.—V. The Patrons; and Alphabetical List of the Fellows of the Royal Society.—Index.

The above will enable our readers to form some idea of the nature of this work, and of the arrangement which the author has observed. The work itself, is not a mere index of the contents of the ninety volumes, which enclose the labours of the Royal Society from its commencement



till the year 1800. It is, on the contrary, an enlightened digest of the most important pieces in the whole, and so far exhibits a neat and perspicuous view of the progress of science during that period. Dr. Thomson has inserted a compendious but yet not imperfect nor obscure analysis of some of the most valuable papers by which the volumes of the society have been enriched. The introduction, which he has prefixed to the different subjects, and the little biographical sketches of eminent persons with which his pages are interspersed, add at once to the interest, and the value of the present performance.

The papers in the Philosophical Transactions down to the year 1800, amount to 4166. Of these, a greater number is devoted to Medicine, Astronomy, and Chemistry, than to the other subjects, which usually occupy the attention of the society. Indeed, Medicine, Astronomy, and Chemistry, occupy above four hundred papers each;\* or about a fourth part of the ninety volumes of which Dr. Thomson has exhibited the essence or *rationale* in this useful volume. Medicine, though it has been assiduously cultivated, has not made much progress since the institution of the Royal Society; and, to the present hour, the practice is rather vague and conjectural than founded on any fixed principles of certain and definite application. Chemical experiments of great variety and importance are recorded in the Transactions of the Royal Society; but perhaps the most important of any are contained in the volumes which have appeared since the year where the labours of Dr. Thomson end. The science of astronomy appears to have been carried nearer to perfection than any of the other sciences which would seem, at first view, much more within the grasp of the human mind. In astronomical discoveries, the intellectual faculties have derived great assistance from the contrivances of art; and we may truly say of those researches what Bacon said of intellectual agency in general. '*Nec manus nuda, nec intellectus, multum valet; instrumentis et auxiliis res perficitur; quibus opus est, non minus ad intellectum quam ad manum.*'

'Mathematics,' says Dr. Thomson, 'constitute the most splendid monument of the human intellect. They are of vast extent, and, unlike the other sciences, they have never suffered any retrogression. Every mathematical truth, when once deve-

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\* The papers on medicine and surgery amount to 478.

loped by that rigid principle of demonstration, which alone the true mathematician admits, constitutes ever after a part of the science, which no man, who understands the subject, will venture to call in question. At times, indeed, the progress of the science has been in a great measure stationary, while at others it has moved with prodigious celerity; but at no period has it been retrograde. Mathematics have been divided into two great branches. The first branch, which treats of pure number and extension, has been called *pure mathematics*; the second branch comprehends most of the sciences belonging to *mechanical philosophy*; which, by means of certain contrivances, have been subjected to mathematical investigation, and owe most of their improvements to that powerful auxiliary.

The papers on pure mathematics in the Philosophical Transactions, amount, according to Dr. Thomson, to two hundred and eight, and by seventy-four different writers. He notices some of the most important of these papers, with biographical sketches of the principal mathematicians. We shall extract part of the account of Sir Isaac Newton, the materials of which are drawn from Turner's "Collections for the Town and Soke of Grantham."

'Sir Isaac Newton was born on Christmas-day, old style, 1642, at Woolsthorpe, in the parish of Colsterworth, in the county of Lincoln, near three months after the death of his father, who was descended from the eldest branch of the family of Sir John Newton, Bart. and was Lord of the manor of Woolsthorpe. The family came originally from Newton, in the county of Lancaster, from which probably they took their name. His mother was Hannah Ayscough, of an ancient and honourable family, in the county of Lincoln. She was married a second time to the Rev. Barnabas Smith, rector of North Witham, and had by him a son and two daughters, from whom were descended the four nephews and nieces, who inherited Sir Isaac's personal estate. Sir Isaac went to two little day schools at Skillington and Stoke, till he was twelve years old, when he was sent to the great school of Grantham, under Mr. Stokes, who had the character of being a very good schoolmaster. While at Grantham, he boarded in the house of Mr. Clark, an apothecary, whose brother was at that time usher of the school. Here he soon gave proofs of a surprising genius, and astonished his acquaintances by his mechanical contrivances. Instead of playing among the boys, he always busied himself in making curiosities, and models of wood of different kinds. For this purpose, he had got little saws, hatchets, hammers, and all sorts of tools, which he knew how to use with great dexterity. He even went so far as to make a wooden-clock. A new wind-mill was set up about this time near Grantham, in the way to Gunnerby. Young Newton's imitating genius was excited, and by frequently prying into the fabric of it, as they were making it, he contrived to make a very perfect model, which was considered at least equal to the work-

manship of the original. This sometimes he set upon the house top where he lodged, and clothing it with sails, the wind readily turned it. He put a mouse into this machine, which he called his *miller*, and he contrived matters so, that the mouse would turn round the mill whenever he thought proper. He used to joke too about the miller eating the corn that was put into the mill. Another of his contrivances was a water-clock, which he made out of a box, that he begged from the brother of his landlord's wife. It was about four feet in height, and of a proportional breadth. There was a dial plate at top, with figures for the hours. The index was turned by a piece of wood, which either fell or rose by water dropping. This stood in the room where he lay, and he took care every morning to supply it with its proper quantity of water.

These fancies sometimes engrossed so much of his thoughts, that he was apt to neglect his book, and dull boys were now and then put over him in his form. But this made him redouble his pains to overtake them; and such was his capacity, that he could soon do it, and outstrip them when he pleased; and this was taken notice of by his master. Still nothing could induce him to lay aside his mechanical inventions; but during holidays, and every moment allotted to play, he employed himself in knocking and hammering in his lodging room, pursuing the strong bent of his inclination, not only in things serious, but likewise in ludicrous contrivances, calculated to please his school-fellows as well as himself.—As for example, paper kites, which he first introduced at Grantham. He took pains to find out their proportion and figures, and the proper place for fixing the string to them. He made lanterns of paper crimped, which he used to go to school by in winter mornings with a candle, and he tied them to the tails of his kites in a dark night, which at first frightened the country people exceedingly, who took his candles for comets. He was no less diligent in observing the motion of the sun, especially in the yard of the house where he lived, against the wall and roof, wherein he drove pegs, to mark the hours and half hours made by the shade. These, by some years' observation, he made very exact, so that any body knew what o'clock it was by Isaac's dial, as they usually called it. His turn for drawing, which he acquired without any assistance, was equally remarkable with his mechanical inventions.—He filled his whole room with pictures of his own making, copied partly from prints, and partly from life. Among others, were portraits of several of the kings, of Dr. Donne, and of Mr. Stokes, his school-master.

Mrs. Vincent was niece to the wife of Sir Isaac's landlord at Grantham, and lived, with him in the same house. According to her account, he very seldom joined with his school-fellows in their boyish amusements, but chose rather to be at home, even among the girls; and would frequently make little tables, cupboards, and other utensils, for her and her play-fellows, to set

their babies and trinkets on. She mentioned likewise a cart which he made, with four wheels, in which he would sit, and by turning a windlass about, make it carry him round the house where he pleased. He is said to have contracted an attachment to Mrs. Vincent, whose maiden name was Storey, and would have married her, but being himself a fellow of a college, with hardly any other income, and she having little or no fortune of her own, he judged it imprudent to enter into any matrimonial connection. But he continued to visit her as long as he lived, after her marriage, and repeatedly supplied her with money when she wanted it.

During all this time, the mother of Sir Isaac lived at North Witham, with her second husband; but, upon his death, she returned to Woolsthorpe, and, in order to save expences as much as she could, she recalled her son from school, in order to make him serviceable at Woolsthorpe, in managing the farm and country business. Here he was employed in superintending the tillage, grazing, and harvest; and he was frequently sent on Saturdays to Grantham market, with corn and other commodities to sell, and to carry home what necessaries were proper to be bought at a market-town for a family; but, on account of his youth, his mother used to send a trusty old servant along with him, to put him in the way of business. Their inn was at the Saracen's Head, in Westgate, where, as soon as they had put up their horses, Isaac generally left the man to manage the marketing, and retiring to Mr. Clarke's garret, where he used to lodge, entertained himself with a parcel of old books, till it was time to go home again; or else he would stop by the way, between home and Grantham, and lie under a hedge studying, till the man went to town and did the business, and called upon him on his way back. When at home, if his mother ordered him into the fields to look after the sheep, the corn, or upon any other rural employment, it went on very heavily under his management. His chief delight was to sit under a tree, with a book in his hands, or to busy himself with his knife in cutting wood for models of somewhat or other that struck his fancy; or he would get to a stream, and make mill-wheels.

Under the general head of chemistry, Dr. Thomson, noticing a paper in the Transactions, describing a method of preparing isinglass by the Russians, by a Mr. Jackson, informs us that this gentleman who was originally an apothecary on Tower-hill, amassed a large fortune by instructing the London brewers how to make porter of cheaper ingredients than malt and hops. If this be true, he certainly ought to be branded with everlasting infamy.

In a curious paper of Mr. Houghton's in Vol. XXI of the Transactions for 1699, we have the following account of the introduction of coffee into this country:

' In the year 1652, Mr. Daniel Edwards, a Smyrna merchant, brought over with him into England a Greek servant named Pasqua, who made his coffee, of which he drank two or three dishes at a time, twice or thrice a day. This gentleman seems to have been one of the first persons that made use of coffee in England; though Dr. Harvey, the discoverer of the circulation of the blood, is said likewise to have frequently drunk it. It gradually made its way into private houses, which induced Mr. Edwards to set up Pasqua as a coffee-man. He got a shed in the church-yard of St. Michael, Cornhill, and thus opened the first coffee-house in England. In the year 1699, the annual consumption of coffee in Great Britain, amounted to about one hundred tons, and it sold at the rate of £14 per ton.'

Under the head of electricity, Dr. Thomson mentions with due praise, a most valuable paper on this subject, by the late Mr. Cavendish, which was inserted in Vol. LXI of the Transactions for 1771. It is not a little singular that, though this is the most important treatise on electricity which was ever published, it has remained almost totally unnoticed, and certainly without any adequate portion of celebrity. Dr. Thomson has given a brief outline of the principal points in this admirable paper of Mr. Cavendish. The Philosophical Transactions abound in information on the laws and phenomena of electricity.

The chemical character of Dr. Priestley is well appreciated by Dr. Thomson; and the biographical sketch which he has prefixed, is a pleasing proof of his candour and impartiality.

' Dr. Priestley's chemical career was rendered illustrious by a great number of important discoveries, chiefly of gaseous bodies and their properties. He discovered *oxygen gas*, *nitrous gas*, *nitrous oxyde gas*, *nitrous vapour*, *carbonic oxyde gas*, *sulphurous acid gas*, *fluoric acid gas*, *muratic acid gas*, *ammoniacal gas*. He ascertained various properties of *carbureted hydrogen gas*, *azotic gas*, and *hydrogen gas*. His experiments may in general be sufficiently relied on for accuracy; but we look in vain in them for that precise chemical knowledge, which distinguished the experiments of some of his contemporaries. He never attempted to determine the constituents of his gases, nor their specific gravity, nor any other numerical results. He was not even in possession of the means of determining the purity of those gaseous bodies which he examined. This is the more extraordinary, as he was himself the discoverer of some of the best means which are at present in our power. The revolution in chemical theory, produced by Lavoisier, and the greater parade of accuracy which appeared in the writings of the French chemists, and which gave them for a time a preponderancy in the chemical world to which they were not entitled, contributed



materially to injure Dr. Priestley's reputation towards the latter part of his life. At one time, perhaps his reputation as a chemist stood higher than his intrinsic merit entitled him to rank; but certainly afterwards he sunk as much too low.'

## CRITICAL MONTHLY CATALOGUE.

### RELIGION.

**ANT. 12.**—*Four Sermons preached at the eighteenth general Meeting of the Missionary Society, May 13, 14, 15, 1812, by the Rev. Matthew Wilks, London; Rev. John Love, Anderston; Rev. Alexander Steil, Wigan; Rev. Earle Gillbec, D. D. Barly. Also the Report of the Directors, and a List of Subscribers. Williams, 1812.*

THESE four sermons which were preached to support the interest of the Missionary Society, are preceded by the report of the directors, and by extracts, &c. from the correspondence of the missionaries in different parts of the world. One of the most curious pieces in this collection is the translation of a letter from Pomarre, King of Otaheite to the Rev. W. Henry one of the missionaries, who formerly resided for a long period in that island, and who is said lately to have returned to it.

'My good friend, *Eimeo, Thursday 8th of Nov. 1811.*

'Health and prosperity to you and your family also! I am still grieving for you all; for Tare, Tereetahe, Jo,\* and Mrs. Henry.

'This is my speech to you, come here again to Tabeite or Eimeo. I am concerned for the Missionaries, there are not many remaining at Taheite; Mr. Hayward and Mr. Nott are the only remaining ones.

'Taheite is in peace; it is not a very good peace; perhaps it will not be good until there is war again: however there is peace and we remain in quietness.

'I came here to Eimeo, July the 8th, to get timber for canoes, and dwell at Eimeo. August 10th, Captain Campbell's vessel came in sight; she brought me a letter from you, which, when I looked at, I knew was a letter from you; I was much comforted by its contents, my good friend.

'Your cattle are safe; there are seventeen of them. Onotte (Mr. Nott) and Mr. Hayward went for one of the cattle to kill and salt down; it was the ox that was at Teareea.

'Tapoa and party are here at Eimeo, and also the chiefs of Ulitea. Tamatoa and Pomarre vahene† are at Huaheine: they only remain of the chiefs. They are to come in Captain

\* The names by which my children were called at Tabeite.

† The proper king of Uleitea and Otaha. Pomarre vahene is his daughter, and King Pomarre's intended queen.

Walker's vessel; perhaps they will not come for some time yet, Tapoa and party came in Captain Campbell's vessel. They arrived here at Eimeo, September 27th. They brought a good number of men with them, 288. Here are also the chiefs of Bolabola, Omae, and Tefaaora, and their party: their men are also a good many, 262. They arrived here at Eimeo, July 12th. Mr. Hayward\* arrived here October 10th, with nine canoes and one boat; their men are likewise a good many, 199. They also are come to engage in the war. I shall send them back again; there shall be no war; there is peace and not war. We dwell here at Eimeo. Patea, Utametane,† and party of attendants are at Taheite. Manehenet is here; she is lately come to Eimeo. She was apprehensive of danger on account of a man of Parre being killed by a blow of the fist from a drunken man of her party. Puru was the man's name that was killed; Toerau the name of the man that gave him the blow. It was not Puru the chief of Huaheine, it was a different Puru belonging to Parre.

' Drunkenness in Taheite is a very bad thing; many through it have been much injured by throwing of stones. One man of Uleitea was wounded with a musket, named Anavepau; Haapa shot him: they both belonged to Uleitea. He did not die, he recovered. Another man, named Opeto, was stabbed with a knife, but did not die.

' Captain Fodger informed us that there had been some of our people killed at Anura.§ Three men were killed there, property taken, and muskets also, by people of Ana. Captain Fodger himself brought them to Anura, and left them there to dive for pearls, with four Englishmen, and four Taheitaus: there were five of the Ana people.

' Captain Fodger came here to Taheite, and on his return to Anura he found the three were cut off: one Englishman and the Taheitaus made their escape. It was these men of Ana that Captain Fodger brought there that killed them.

' My good friend, say to Mr. Puçell,|| Pomarre desires you to send him some of your writing to Taheite, that he may see the kind of hand you write.

' Where are Mrs. and Mr. Eyre? are they settled? I am

\* It must not be imagined that Brother Hayward came at the head of this party to war, or that he had the command of them: he had the charge of the boat, and coming up with the party, the king mentions him thus from respect.

† His mother and her present husband.

‡ His half-sister, who, though only about eight years of age, has a retinue of her own, and lives sometimes at a distance from her father and mother.

§ Anura is one of the Paliser islands, and Ana another.

|| A person who was once at Otaheite, and whom he supposes to be in the colony, who writes a very fine hand.

grieving for them. Where are the other Missionaries? where is their dwelling place? I shall not give over my sorrowing for them. We don't regard our dwelling place here since the Missionaries are not: they are wanted to make us happy. We are now lonesome, Onotte and Mr. Hayward also.

My good friend, agree to my request to you, and then I shall be happy: come you here, my dear friend! come you here to Taheite. When you come, procure a little wine\* for us. If you come I shall be happy. Write to me that I may know your sentiments, my dear friend! Send by the first vessel if you remain long at Botany Bay. Don't you be neglectful, as I am grieving for you, my dear friend! Don't you closely inspect this badly written letter.

'Health and happiness to you and Mrs. Henry, may you live and prosper! Tare, Tereetahe, and little Jo also. May we all be saved by Jehovah the true God of this world,

Our confidence!

POMARRE.'

In the statement of the disbursements of the Missionary Society from April 1st 1811, to April 1st, 1812, we find an expenditure of £3,969 12s. 2d. on account of the missions to South Africa. The whole expenditure on the different missions, &c. during the same year, amounted to £9,786 17s. 1d.

### POLITICS.

ART. 13.—*Observations upon commercial Terms of Peace with France, and our own Resources. By a London Merchant.* London, Gale, 1812.

IT is generally allowed, that there was no equitable reciprocity of advantages in the commercial treaty, which arose out of the peace of 1803. The author of this sensible pamphlet is one of those persons who are of this opinion; and he remarks with great truth, that 'it will ever be, between nation and nation, as between individuals in common life, the worst of all policy to frame engagements upon principles, which render it the interest of either to desire their violation.' The terms of any treaty, which is intended to be durable, should be mutually beneficial. When statesmen of different nations meet to negotiate a commercial treaty, it should be on different principles from those on which sharpers sit down to trick each other at the gaming table. In proportion as statesmen recede from truth and justice in their diplomatic intercourse, they sacrifice the real interest of the countries to which they belong, to fallacious views of temporary advantage.

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\* He has frequently experienced the good effects of wine, as a medicine, in cases of illness.

The writer argues that it is the interest of this country that France should become a commercial empire. It would certainly be better not only for this country, but for Europe in general, that the military mania, which the events of the revolution engendered in France, should subside in the more pacific spirit of commercial adventure. We might then look forward with some degree of confidence to a longer period of tranquillity, than we are likely to enjoy under any other circumstances. And who will say that the renovating repose of peace is not necessary, after the exhaustion of so many years of war? The following deserves attentive consideration :

‘ The United Kingdom of Great Britain and Ireland, and the French empire, by their proximity to each other, their geographical positions, the variety in their respective wants, the difference in their religion, laws, and national character, and in their capacities to supply each other’s wants respectively, are competent to embrace the most sincere and lasting reciprocity of friendship; and to dictate happiness to the greatest portion of the civilized world. The more prosperous the subjects of either nation could become, the more prosperous would be the other, to the constant increase of the sum of human happiness in each kingdom. The superior naval power, as well as growing military genius of Great Britain, on the one hand, and the colossal military power of France, on the other, would excite in the people, as well as the government of each empire, that respect towards each other, which would constitute and continue the anxiety of each, to preserve the advantages, the comforts, the blessings of amity and peace—rendered the more estimable by their long absence.

‘ Experience teaches that the conquest of either kingdom, on the part of the other, is impossible; and it may be presumed, neither would again attempt such an ineffectual trial of strength.

‘ And as it has usually been on the side of France, that the first causes of war have been manifested, in her constant desire of universal dominion, the more commercial she may become, and the more prosperous in commerce, the less she will again entertain that desire. Whilst the more numerous her commercial shipping may become, the more vulnerable will she be to our superior naval power, which will enable us to commence war with the greater success in our first hostile measures—the more for the security of our peaceful national character.’

We are aware that much of the reasoning of the author of this pamphlet is in opposition to antipathies of long standing, but which are as contrary to reason as to humanity, to interest as to duty. A Commercial Nation should have no enmities. Exchange is her object. Every nation that has any thing to exchange with her is her friend; and the genius of commerce is

of that nature, that, aided by science as well as inspired by enterprize, it knows no other boundaries than those of the globe. Commerce, therefore, was designed by providence as the bond of peace amongst nations; and the more commercial the nations of the earth become, the greater approximation will there be to that state of universal peace, which is at once the desire of the Benevolent, and the precept of the Sage.

The author argues that, in contemplating the terms of peace with France, we should not fix higher duties upon her wines and products than upon those of Portugal or Spain. The high duties on French wines have, hitherto, rendered them a luxury; and confined their use only to a very small part of the community; but lower duties would bring them into more general use both for medical and for social purposes; and we think with much advantage to the health and the happiness of the people. In exchange for our manufactures we might also procure from France corn and various articles of subsistence, on much more advantageous terms, and with much less expense of freight, &c. than we now do from more distant regions.

The manufacturing population of this country has been rapidly increased within the last fifty years; and it is worthy of remark, that our prosperity, *since we ceased to be exporters of corn*, and, on the contrary, have become importers to a very great extent, has increased much more rapidly than it ever did before. The truth is that, by exporting manufactures and importing corn, we are enabled to employ a much larger mass of industry than we could if we exported corn and imported manufactures. This must be very evident, when we consider how much more efficaciously capital and machinery can be employed in manufactures than in agriculture. The manufacturing industry of any people when aided by large capitals and scientific machinery, will enable them to purchase by manufactures which cost three days' labour, as much corn as they could procure by triple the quantity of labour employed in agriculture. Thus then by giving manufactures in exchange for corn, we are gainers to the amount of so many days' labour as we are enabled to save by that exchange. Thus we are empowered to support the surplus of our population above what our own agriculture can feed, at the cheapest rate, and in a manner the most conducive to the industry, and consequently, wealth of the community.

We can conceive it very possible for a nation with a small comparative degree of agricultural exertion, but composed principally of manufacturers and merchants, to have corn at a much cheaper rate and in greater abundance than in countries which are almost entirely agricultural. Agricultural nations are never rich, unless they are, at the same time manufacturing nations, or trade with manufacturing nations. The present highly flourishing state of agriculture in this country, is occasioned by



the surplus of our manufacturing population. Hence the highest excitement is given to agricultural industry; for with all his exertions, the farmer cannot overstock the market, or grow more corn than he can sell. In those periods of our history, when we produced more corn than we consumed, we were poor and uncivilized, compared with what we have been since we have imported corn to the amount of many millions, but exported manufactures to the value of more millions.

France and England, by their proximity, by the diversity of their products, and the different direction of their industry, might benefit each other by a commercial intercourse more than any two other countries in the world could probably benefit each other. We can export to France numerous articles of use and convenience cheaper than she can produce them; and she can export to us numerous articles of use and convenience cheaper than they could be produced by us. Here is ample room for a pacific intercourse founded on reciprocal benefits, and if nations would trade with each other on the equitable basis of mutual advantage, no sordid jealousies would readily intervene to interrupt their harmony and kindle their malevolence.

The author suggests that we should offer terms of peace to France, which should be just and liberal, and for *our common good* in a commercial point of view. If France should reject such terms, he appears to think that we may prosecute the war to an indefinite period. The author makes one remark which has sometimes occurred to us, and which he thinks ought to dissipate the alarm which some persons may entertain respecting the danger to be apprehended from peace with France. He says that, from the much greater number of holidays, which are sanctioned by public authority, in Catholic than in Protestant countries, and consequently from the greater proportion of industry in a Protestant than a Catholic population, it is impossible 'for a Catholic population or Catholic country to enter into successful competition with a Protestant population or country in any of the business of life.'

ART. 14.—*Twelve Letters addressed to the Right Honourable Spencer Perceval, wherein a View is taken of the present Magnitude of the British Navy, the Royal Establishments for its Equipment and Reception, compared with those at different Periods of its Strength, and with the Demands the Country now has for its services, and which must continue with her Power; also of the Policy of the Measures about to be adopted for the supplying of the evident Defects in the present Anchorages and Royal Dock-Yards. From James Manderson, Esq. Captain in the Royal Navy; Author of a 'Letter to the Prime Minister and First Lord of the Admiralty, on the Extension of the naval Establishments of the Country,' and of an 'Examination into the true Cause of the Stream running through the Gulf of Florida. London, Underwood, 1812.*

THE spirited author of this pamphlet shews, in a clear and

satisfactory manner, the superior advantages which Falmouth possesses over Northfleet as a naval harbour and arsenal, particularly in the present state of the world, when it is of such high importance for Great Britain to have a *speedy* and certain communication with the western ocean. The difference between Falmouth and Northfleet in this respect is too apparent at first sight to need any minute specification of the particular facilities of the one, and impediments of the other. The following presents a general characteristic view of the eligibility of Falmouth as a naval station.

'Two squadrons,' says Captain Manderson, 'are immediately wanted for service in the Bay of Biscay, the Mediterranean, the West Indies, the coast of America, or any where else connected with the Atlantic Ocean; one is to be furnished from Falmouth, and the other from Northfleet. They are ready on the same day, the wind is at north-west; that from Falmouth sails free, into the ocean; that from Northfleet can get no further than the Downs. The wind keeps in that quarter for a day or two, then veers to the south-west, and so continues for weeks, veering between south and north-west. One squadron is in the Mediterranean, the West Indies, or at the Cape of Good Hope, according as it may have been ordered; but the other is not to the westward of Spithead.'

The above is certainly by no means an improbable case, but one which is perpetually liable to occur. The inference is plain; but what is the inference of facts however clear and decisive, when opposed to the individual interests attached to particular localities? Captain Manderson is well entitled to the thanks of his countrymen for the pains which he has taken to impress a point of so much magnitude on the attention of the government.

ART. 15.—*An Essay, tending to shew the Impolicy of the Laws of Usury.* By Andrew Green, LL. B. London, Cradock, 1812.

THE laws against usury appear to have originated in Superstition. But, in this respect, as in many others, what Superstition begins, Policy continues, or Power defends. Usury at first denoted generally all interest taken for the use or loan of money; but, in modern times, it signifies only the interest which is deemed unreasonable, or is beyond what the law allows. To prohibit usury in the first sense, according to the rigor of the Jewish law, would be to place an insuperable bar to the accumulation of capital, and consequently to the progress of the arts and sciences, and, in general, to that of human civilization and refinement. For, who will be at the pains of saving that of which the law will deprive him of the use? Usury encourages the accumulation of money or capital; and in proportion to the accumulation of capital, will in general be found the

ascent of man in the scale of intellectual improvement. What has made this country what it is in a social, a moral, and intellectual view, but the accumulation of capital, and the multiplication of capitalists? This language may appear very heterodox to hot-headed religionists; but it is the language of sober sense and rational philanthropy. Poverty is no blessing to any state; but what state will not be poor, where absurd restrictions are imposed on the accumulation of wealth?

The interest of money, as Mr. Green rightly remarks, can be fairly regulated only by the supply and the demand. Where governments do not interpose to fix the rate of interest, the interest of money, like the price of commodities, will find its own level in an equitable adjustment between the supply and the demand, or the quantity of money in the market compared with the number of borrowers.

Mr. Green briefly but forcibly examines the arguments for and against the laws respecting usury. The principal objection to these laws is that they operate as a discouragement to the accumulation of capital. This is of itself a great evil; and it does not appear to us to be balanced by any concomitant good. If it be said that the laws against usury enable the state to borrow money at a lower interest than would otherwise be the case, it should be recollected that the prosperity of the state is ultimately only the aggregate of individual prosperity; and that to promote the prosperity of individuals is most effectually to increase that of the state. But is not the prosperity of individuals most effectually augmented in proportion to their accumulation of capital, which is only another expression for the general improvement of their circumstances. And is not the accumulation of capital, and the consequent improved condition of individuals, strenuously repressed by the laws against usury?

ART. 16.—*The true Cause of the present high Price and Scarcity of Grain clearly shown; with the effective Means of mitigating, if not altogether preventing it in future; the false Causes assigned refuted, their Authors exposed, and the Dealers in Grain rescued from the Obloquy attempted to be cast upon them.* London, Sherwood, 1812.

THE writer insists on the necessity of putting a larger portion of land in cultivation. But how will the condition of individuals be improved, or the prime articles of subsistence be rendered cheaper by this measure, as long as the population will be increased, in proportion as more corn is produced? To what purpose, for instance, shall we augment the number of quartern loaves, to one-tenth beyond its present amount, as long as, at the same time, one-tenth is added to the number of mouths by which those loaves are to be consumed? The cultivation of the waste lands, by occasioning a greater supply of food, will infallibly have the effect of causing a proportional increase in

the number of consumers; and what general benefit will be the result? Will the poor have bread at a lower rate than they had before? How is such a ratio to be maintained between the production of bread and the production of mouths as that the quantity of bread shall always be, not only adequate, but rather more than adequate, to the exigencies of the consumers, and be consequently abundant and cheap? We have not found this problem solved to our satisfaction in the present pamphlet. The good intentions of the author are very evident; but we fear that his sagacity in providing a remedy for the evil complained of, is not equal to the benevolence, which induces him to wish to remove it.

## POETRY.

ART. 17.—*Poems, by Whiston Bristow.* London, Richardson, 1811.

THIS volume contains some extremely pretty effusions. We say thus much, though we run the chance of getting into disgrace with the author for our impertinence. For the first lines, which arrest the attention of the reader, are the following:

‘ Critic, turn thy eyes away,  
Look not on this simple lay;  
Eyes like thine should ne’er peruse,  
Wand’rings of a playful muse;  
Nor arraign by rules of art,  
Dictates of a feeling heart.’

Now, as our eyes have committed the trespass, we think we may as well tell the author that he need not have been very fastidious about our perusal of his poetry; for we can very justly say that many of the pieces are deserving of notice; and are very correct and interesting, particularly the shorter pieces. We extract the following as a specimen, though we do not pretend to select it as one of the best.

## THE SLEEP OF DEATH.

‘ How sweet to sink to balmy rest,  
When struggling with the sense of pain;  
When long the weary troubled breast,  
Has sighed for ease, but sighed in vain!

‘ Sweet is the silence of the tomb,  
To him who treads a path of woes,  
Who faints in sorrow’s mazy gloom,  
And sighs for refuge and repose.

‘ Soft as the dews on violets rest,  
Sweet as the zephyr’s balmy breath,  
Is sleep that lulls the weary breast,  
But sweeter still, the sleep of death.’

This is evidently in imitation of some lines which have previously appeared, beginning—

‘When wearied wretches sink to rest,  
How heav’nly soft their slumbers lie!  
How sweet is death to those who weep,  
To those who weep and long to die!’

ART. 18.—*Miscellaneous Poems.* By Miss Emma Lyon, Daughter of the Rev. S. Lyon, Hebrew Teacher. London, Hatchard, 1812, price 10s. 6d.

THESE poems are dedicated to her Royal Highness the Princess Charlotte of Wales. In a preface, at once modest and well expressed, our authoress disarms the frown of criticism, even if the incorrectness of her lines had deserved it—by assigning the most commendable reason for the publication of the little volume now before us. ‘It is,’ she says, ‘the only means in my power of contributing to the support of a large family, the object of my tenderest solicitude.’ Miss Lyon solicits her readers to remember that her compositions are the production of a ‘young female whom necessity, not choice, has forced thus publicly to appear.’—Far be it from us to check by harsh and rigid criticism the effusions of a mind so amiably employed.

The pieces in this volume consist chiefly of odes, with some few sonnets, and stanzas on various subjects. Amongst the latter are some to the moon, which do the fair authoress much credit.

ART. 19.—*Themes of Admiration, a philosophical Poem, with other metrical Specimens.* By J. Heming. London, Sherwood, 1812, price 7s. 6d.

MR. HEMING informs us in his preface that he resorted to poetry merely as a pastime, but that being strenuously urged by the persuasions of his friends, who, as he hints, were much wiser than himself, he has favoured the world with his ‘Themes of Admiration.’ Sorry are we that we cannot join in the chorus of admiration with his friends; but so it is; and Mr. Heming may talk as long as he likes, and make as many pretty similes between the nightingale, the lark, the thrush, and the sparrow, as he pleases; but we must still own that he does not make music to please our ear.

Pray, reader, take the following specimen of Mr. Heming’s genius for poetry:

‘For thee the weeping rocks, shed crystal tears,  
Trickling in wholesome rills; which running on,  
Mingle their limpid streamlets, and compose  
Meandering brooks,’ &c. &c.

A very humble imitation of Thomson, indeed! Mr. Heming has dignified his poem with a proper quantity of notes, accord-



ing to the taste of this book-making age. Amongst the *new things* with which he kindly acquaints us, are the following :— that Ulysses' dog Argus, died at the feet of his master; that Lysimachus's body was found by the aid of his little dog; and he tells us of the attachment of Sabinus's dog, who died in endeavouring to restore his master to life. All this is vastly pretty, but it so happens that these celebrated personages have been hacknied till they are quite thread-bare. If Mr. Heming cannot give us newer subjects and better poetry than his 'Themes of Admiration,' we would advise him to employ his time in some other occupation.

ART. 20.—*Anster Fair, a Poem in Six Cantos.* Edinburgh, 1812.

THIS poem is in honour of the famed *Maggie Lauder* of musical celebrity; or rather in honour of her nuptials with Rob the Ranter. Amongst those, who are emulous to gain her favour in the Ass-race and the Sack-race, none are superior to Rob the Ranter, who, in fact, carries all before him, and wins the lady. As a specimen of Scottish *delicacy* and *refinement*, pray, reader, take the following description of the gentlemen running in sacks.

'Pell-mell in random couples they engage,  
And boisterously wag their bodies' trunk,  
Till from their heated skin the *sweat out-squirts*,  
And soaks with clammy dew their goodly Holland shirts.'

All these *sweaty* descriptions may be very *savoury* to our northern neighbours; but we, who were born more to the south, must own that the wit and fun of the poem do not *quite* compensate for the nausea it excites.

## NOVELS.

ART. 21.—*Old Times and New, or Sir Lionel and his Protégée, four Vols.* London, Newman, 1812, price 1l. 2s.

THE author professes in her preface that her characters are taken from real life; and that one or more of them are drawn from actual observation. The story is confused from its embracing too long a period of time, and too great a multiplicity of events. The various characters of children, and grandchildren, with their intermarriages, render the work very complicated, and take away from the little interest which is brought forward in the *main* history. The author, however, lays claim to, and most deservedly merits, our commendation for the rectitude of her principles, and the undeviating propriety and delicacy which pervade the composition. The best wrought character is Mary Platoon; though perhaps rather an improbable one. We hold up to our young readers for imitation and admiration, Mrs. Beaumaris, afterwards Lady Arlingford. Her

good sense, meekness, and fortitude in various trying circumstances, make her a very interesting object. Nor must we withhold our meed of praise from Major Hope, who is the character which principally helps to enliven the tale, and break the sameness and monotony of the whole.

ART. 22.—*Rhydisel, the Devil in Oxford. Two Volumes* London, Sherwood, 1811, price 10s. 6d.

THIS is a very humble imitation of the Devil on two Sticks. The history of Llewelyn and the story of Eliza, though both very improbable, are the only things which will at all interest in this performance, beyond the locality of Oxford.

#### MISCELLANEOUS.

ART. 23.—*Chamhaud's Exercises improved by Nicholson, revised, corrected, and enlarged; or, practical Syntax of the French Tongue: wherein each Rule is given separately, with an Exercise upon it, with a View to confine the Attention of the Learner to one Object only. By Arleville Bridel, A.M.* London, Scatcherd and Letterman.

IN this edition of Chamhaud's exercises, Mr. Bridel has made some improvements on the improved edition of Nicholson. These improvements consist in bringing the exercises into a state of closer approximation to the rules, in multiplying the examples, and adding occasionally to their spirit and interest, by the selection of passages, for the translation of the scholar, from works of merit and taste.

ART. 24.—*Physiological Reflections on the destructive Operation of spirituous and fermented Liquors on the animal System. By Thomas Forster, F.L.S.* London, Underwood, 1812.

MR. FORSTER ascribes the origin of diseases principally to the effects of unnatural stimuli, and particularly that of alcohol, in some of its various forms and combinations. That drunkenness and gluttony are destructive of health no one will dispute, but because port wine and roast beef, when drunk or eaten to excess, injure the health, it does not follow that they are unwholesome when taken in moderation. All excess is bad, because it is a transgression of laws which never can be violated with impunity. But, when writers adopt a particular theory, of whatever nature it may be, they usually carry it to extremes. Either impressed by exaggerated ideas of its importance, dazzled by its novelty, or impelled by a feeling, the influence of which is by no means confined to divines—the desire of making proselytes, they are apt to magnify its advantages beyond the proportion of truth or nature, and to recommend it with indiscriminate zeal to universal acceptance.

If Mr. Forster have erred, however, he has erred on the right side. For, of the persons who drink wine, we fear that the majority do it in excess; and excess in any gratification must always be more pernicious than total abstinence. Mr. Forster says that 'he does not consider the experiment of abstinence from spirituous and fermented liquors as perfect, unless combined with a vegetable regimen and the use of pure water,' according to the plan so forcibly recommended by Dr. Lambe.

ART. 25.—*Phædri Fabulæ, in usum Scholarum Expurgatæ; Cum Notis Anglicis.* Studio C. Bradley, A. M. Londini: Veneunt apud Longman, 1812.

WE will select one of the short fables, with the notes, as a specimen of the present performance.

'FAB. V.—*Vacca et Capella, Ovis et Leo.*

'Nunquam est fidelis cum potente societas :  
Testatur hæc fabella propositum meum.

Vacca, et Capella, et patiens Ovis injuriæ,  
Socii fuere cum Leone in saltibus.

Hi cum cepissent cervum vasti corporis,  
Sic est locutus, partibus factis, Leo;

"Ego primam tollo, nominor quia Leo;

"Secundam, quia sum fortis, tribuetis mihi;

"Tum quia plus valeo, me sequetur tertia;

"Malo afficietur, si quis quartam tetigerit."

Sic totam prædam sola improbitas abstulit.'

*Fidelis*, firm.

*Potente, homine* is here understood.

*Societas*, an alliance

*Propositum meum*, my proposition, my assertion.

*Patiens ovis injuriæ*, a sheep patient under injustice.

*Vasti corporis*, of a very large size.

*Partibus factis*, the shares

of the stag being laid out, the stag being divided into four shares.

*Primam, partem* is here understood.

*Quia plus valeo*, because I am more powerful than you.

*Me sequetur*, shall follow me, shall be my property.

*Malo afficietur*, he shall severely suffer for it.

ART. 26.—*The Christian Readers' Guide: a characteristic Catalogue of the most important Modern English Publications on Theology, and other Branches of Knowledge therewith connected, exhibiting, on each Work, the Opinions of the best Authors and the most respectable Reviews. To which is prefixed, an Essay on Reading and the Choice of Books.* London, Williams, 8vo.

AT the conclusion of his work, the editor acknowledges, that he has 'passed over names of great eminence, for the sake of

*brevity.* But if he thought it right to pass over the names of eminent writers, for the *sake of brevity*, ought he not, for the same reason, to have omitted the names of many obscure authors, with which his pages are strewed?

ART. 27.—*A Description of Fonthill Abbey, Wiltshire, illustrated by Views, drawn and engraved by James Storer.* London, Clarke, 1812, 4to. 16s.

THIS beautiful work contains six plates of Fonthill Abbey, besides a rich frontispiece at the beginning, and a very delicate vignette at the end. They are all engraved by Mr. Storer in his best manner; and indeed we must say of this artist, '*vires acquirit eundo.*' His hand is improved by practice; and he has particularly excelled in giving force and character to architectural delineations. The description of the grounds of Fonthill Abbey and of the interior of the magnificent structure itself, is, as it ought to be, very perspicuous, and shews a nice and discriminating taste for the beauties of nature and of art.

ART. 28.—*Farther Facts relating to the Care of the Poor and the Management of the Workhouse, in the City of Norwich, being a Sequel to a former Publication. By Edward Rigby.* London, Johnson, 1812, 8vo. 4s.

Mr. RIGBY'S disinterested, long, and strenuous efforts to promote an improvement in the management and condition of the poor in the city of Norwich, are deserving of no common praise. Mr. R. indeed merits a very distinguished rank in the catalogue of practical philanthropists. He has evinced great temper and perseverance in his endeavours to overcome prejudice and to subdue opposition to his benevolent schemes, by enlightening the minds of his opponents, whose opposition is, we trust, to be imputed more to ignorance than to inhumanity. This work, though not without details of general, is more particularly, of local importance; and those who are at all interested in the management of the Norwich poor, would do well to render themselves masters of its contents. Mr. Rigby, p. 64, says, that he gives his unqualified assent to the observation of Mr. Rose, that 'one of the means we must look to for the improvement of a new system of poor laws, must be the *abolition of workhouses.*' The workhouse system has destroyed the domestic comfort of the poor, without contributing to the general benefit of the community.

ART. 29.—*Horæ Sinicæ: Translations from the popular Literature of the Chinese. By the Rev. Robert Morrison, Protestant Missionary at Canton.* London, Black, 1812, 8vo.

THIS volume is said to contain 'a selection from the books which are most generally read by the people of the vast empire

of China, and regarded as the elements of moral and liberal knowledge.' We cannot say that, if the pieces in this volume are to be taken as a standard of the general moral and intellectual character of the Chinese, they exhibit an unfavourable specimen of their proficiency either in a moral or intellectual point of view. The first piece is called the "SAN-TSI-KING; or the utility and honour of learning." In the preface to this, it is said, that 'there are in China a great number of teachers;' and that 'the rudiments of learning may be had, in some cases, at so low a rate as two dollars a year;' yet that, 'either from the poverty of the people, or from the difficulty of attaining the written language, or from both causes combined, not more than one-half of the community are able to read and write.' Yet if only half of the Chinese population are able to read and write, how many must be the readers and writers in an empire which is so exuberantly peopled? Will all Europe be able, even at present, to produce half so many persons who can read or write? And could it be truly said, even of this country, ten or twenty years ago, that one-half the community could read and write? In this volume great stress is laid on intellectual improvement, and the highest hopes are held out as its encouragement. Learning is represented as the direct way to the most distinguished offices and employments. All the virtues are ultimately referred to knowledge as their root or trunk. This indicates depth of reflection, and correctness of judgment. If, in estimating virtue, we are to regard not merely the act, but the purity of the motive, and the goodness of the intention, the attribute of virtue can hardly be said to appertain to Ignorance. In the second piece, called "TA-HIO," it is said, that 'he who wishes to govern well his own kingdom, must first regulate his family; he who wishes to regulate his family, must first adorn with virtue his own person; he who would adorn with virtue his own person, must first rectify his heart; he who wishes to rectify his heart, must first purify his motives; he who would purify his motives, must first perfect his knowledge.'—'Hating evil as we would that which is most offensive, and loving goodness as the highest pleasure,' is spoken of as genuine self-enjoyment. There is great justness and sagacity in the remark; for how can that inward serenity and joy, which is the most exquisite species of enjoyment, be felt, when goodness is not made the central point on which all the actions turn? \*\*\* 'When the heart is enlarged,' it is said, p. 29, 'the person is at rest.' This, we suppose, means, that where envy, malice, and all the baser passions, are absorbed in more generous emotions, that tranquillity is experienced, which is found only in the bosom of men of superior moral excellence. Patriotism and all the political virtues, with their consequent national benefits, are made to branch out from the domestic trunk of the family virtues. The well governing of a family is described the type of, or the qualification for that of a nation. A



rule similar to that of doing as you would be done by, is thus inculcated in the different relations of civil and social life.

'That which you hate in those above you, do not inflict on those below you: that which you hate in those below you, do not by it serve those above you: that which you hate in those before you, do not do to those behind you: that which you hate in those behind you, do not do to those before you: that which you hate in those on your right, do not communicate to those on your left: that which you hate in those on your left, do not communicate to those on your right.'

The principles of duty in sovereigns, are forcibly enjoined. 'He who has the government of a nation, ought not to be negligent. If he oppose the reasonable wishes of his people, the destruction of his empire will be the consequence.' 'Lose the people's hearts, and you lose the empire.' 'A prince must first attend diligently to virtue.' 'Virtue is first; property last.' It is said of a faithful or upright public minister, that 'when another possesses talent and virtue, his heart loves him, and he not only commends him with his lips, but really embraces him in his regard.' No better criterion can be given of the good or bad disposition of those persons who administer a government, than the love or the dislike, the attention or the neglect, which they evince of men of ability and virtue. 'If, when a man possesses ability, he is envied and hated; if, when he possesses talent and virtue, he is rejected and not allowed to enter, it really cannot be endured.' In the following, there is some good counsel, which is not undeserving of regard even in the meridian of Britain. 'To increase the revenue, is an important concern. Let those who increase it, be many; and *those who consume it, be few.*' '*Be sparing of expence, so will your revenue always be sufficient.*' History attests the truth of the observation, that 'it has never been that a prince loved the exercise of goodness and benevolence, and the people did not love the practice of duty on their part.' Was the next quotation intended to discourage great and rich men from becoming *fattens* of beasts? '*He who is in such circumstances as to preserve ice for his use in summer, should not feed cows and sheep.*' We have not often had prime ministers whose ruling passion has been that of sordid avarice. Yet this has sometimes been the case. Let us hear the Chinese maxim on this subject. 'The prince who has a thousand chariots, should not have an avaricious minister. *If he has an avaricious minister, he might as well have a thief.*'

Amongst the objects of curiosity in the *Horæ Sinicæ*, is a dissuasive from eating beef, delivered under the person of an ox, and supported by the idea of the metempsychosis. The ox is made to complain of the oppression which he experiences, and the hardships which he feels with 'an empty belly,' and the tears flowing from both his eyes. To crown the injustice, he says:

'When you see that I am old and weak, you sell me to the butchers to be killed. The butcher conducts me home, and soon strikes me in the forehead with the head of an iron hatchet, after which, I am left to die in the utmost distress. My skin is peeled off and my bones scraped; but when was I their enemy?' 'Those who sell me, do not grow rich; those who eat me, do not grow fat; those who kill me, are most decidedly bad men.'

It is said in a note to this performance, that its influence is so great, "that many Chinese, perhaps one in twenty, some say one in ten, will not eat beef." We ask whether, in a nation so populous as the Chinese, one person in twenty can get beef to eat? The abstinence from this species of animal food, may, therefore, be owing to necessity rather than to choice. Those who will eat dog's flesh, are not very likely to be scrupulous in eating the flesh of oxen or cows, when it comes in their way.

ART. 30.—*Observations on the most important Subjects of Education; containing many useful Hints to Mothers, but chiefly intended for Private Governesses.* London, Tabart, 1812, price 5s. 6d.

THIS little work is written by an extremely well disposed person, who, having encountered many difficulties on her first setting out in life, as a governess, and having gained experience in her progress, has put together the good advice and discriminating observations in this volume for the benefit of her countrywomen in a similar capacity. The lady has divided her subjects very much after the manner of Mrs. Chapone, and writes in a plain and sensible manner on Sacred History; On Gratitude; Obedience to Parents; the Advantages of Good Temper; and many other useful and serious topics. What she says, is well calculated to benefit those young, inexperienced women, whose circumstances compel them to seek a respectable and honourable livelihood by teaching either in private families or in schools.

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